

סדר קרבן מוסף של חג הסוכות

מצות עשה להקריב קרבן מוסף בשבעת ימי חג הסוכות שנאמר (ויקרא כג, לד-לו) "דבר אל בני ישראל לאמר בחמשה עשר יום לחדש השביעי הזה חג הסוכות שבעת ימים לה' וגו' שבעת ימים תקריבו אשה לה' ". ומפורש בפ' פנחס (במדבר כט, יג-טז) "והקרבתם עלה אשה ריח ניחח לה' פרים בני בקר שלשה עשר אילים שנים כבשים בני שנה ארבעה עשר תמימים יהיו. ומנחתם סלת בלולה בשמן שלשה עשרנים לפר האחד לשלשה עשר פרים שני עשרנים לאיל האחד לשני האילים. ועשרון עשרון לכבש האחד לארבעה עשר כבשים. ושעיר עזים אחד חטאת מלבד עלת התמיד מנחתה ונסכה:

קסז.

בכל יום משבעת ימי החג מקריבין שני אילים. וארבעה עשר כבשים ושעיר חטאת. אבל הפרים פוחתין אחד אחד בכל יום. בשני מקריבין י"ב פרים¹. בשלישי אחד עשר. ברביעי עשרה. בחמישי תשעה. בששי שמונה. בשביעי שבעה פרים². ואילים שנים. כמו בכל יום וכבשים ארבעה עשר ושעיר חטאת כמו בכל יום (רמב"ם הלכות תמידין ומוספין ג, ג-ד וריב; סוכה נה, ב)³:

1. On the first day of Succos, thirteen bulls would be offered, as stated in the verse that the author cited in the introduction to this *siman*.

2. The *mussaf* of the eighth day (Shemini Atzeres) was completely different; see below, §186.

3. As we have learned, the Kohanim were divided into twenty-four *mishmaros*, each having the privilege to serve for one week at a time. On the three Pilgrimage Festivals (Pesach, Shavuot, and Succos), however, all of the Kohanim had an equal right to serve in the *Mikdash*, and lotteries for the festival offerings were open to all of the *mishmaros*. Succos did provide some relief in this particular area, though, due to the

sheer abundance of offerings that were offered each day of the festival. *Rambam* describes how they would take the day's *mussaf* offerings and divide them among the twenty-four *mishmaros*, as follows: On the first day of Succos, the thirteen bulls, fourteen lambs, two rams, and one goat totaled thirty different offerings in all. They would assign each of the sixteen larger animals (the bulls, the rams, and the goat) to one *mishmar*, thus covering sixteen of the twenty-four *mishmaros*. The fourteen lambs, which were smaller, were divided among the remaining eight *mishmaros*; six of these remaining *mishmaros* would offer two lambs each, while the last two would offer only one. As the days of the festival passed and the number of bulls decreased,

✻ THE ADDITIONAL OFFERINGS (MUSSAFIN) ✻ OF THE SUCCOS FESTIVAL

It is a positive commandment to offer a korban mussaf on each of the seven days of the Succos Festival, as it is stated (Vayikra 23:34-36): Speak to the Children of Israel, saying: On the fifteenth day of this seventh month is the Festival of Succos, a seven-day period for Hashem . . . For a seven-day period you shall offer a fire offering to Hashem. And the nature of the offering is explained in Parashas Pinchas (Bamidbar 29:13-16): You shall offer an olah, a fire offering, an aroma that is satisfying to Hashem: thirteen young bulls of the herd; two rams; fourteen male lambs in their first year; unblemished shall they be. And their minchah offering, fine flour mixed with oil: three tenth-eiphahs for each bull of the thirteen bulls; two tenth-eiphahs for each ram of the two rams. One tenth-eiphah for each lamb of the fourteen lambs. And one male of the goats [as] a chatas; [this is] aside from the olah of the tamid, its minchah, and its libation.

167.

The author describes more fully the mussaf offerings that were brought on Succos.

On each of the seven days of the festival, they would offer two rams, fourteen lambs, as well as a *chatas* goat; but as far as the bulls, they would bring one less each subsequent day. Thus, on the second day they would offer only twelve bulls,^[1] on the third day, eleven; on the fourth day, ten; on the fifth day, nine; on the sixth day, eight; and on the seventh day, seven bulls.^[2] Each day's *mussaf* included two rams, the same every day of the seven days, and fourteen lambs and a *chatas* goat, the same every day of the seven days (*Rambam, Hil. Temidin U'Mussafin* 10:3-4, see also *halachah* 12 there;^[3] *Succah* 55b).

they would correspondingly decrease the number of *mishmaros* that would receive two lambs. [Thus, on the second day, nine *mishmaros* remained to offer the fourteen lambs; five *mishmaros* received two lambs, and four would offer one. On the third day, ten *mishmaros* offered the fourteen lambs; four offered two lambs apiece, and six offered one lamb — and so on.] This culminated on the seventh day of Succos, when

the seven bulls, two rams, one goat, and fourteen lambs offered that day equaled twenty-four *korbanos* — the exact number of the Kohanic *mishmaros*. On that day, each *mishmar* offered one *korban*. [To keep things equitable, the chances to offer the larger animals would also be rotated.] See below, §180-§185, where the author describes the distribution of the offerings for each day.

קסח.

ביום הראשון של חג אחר קרבן תמיד של שחר בשעה ששית הביאו פרים שלשה עשר. ואילים שנים וכבשים ארבעה עשר כולם עולות ושעיר אחד חטאת. מסרום שלשה עשר פרים לשלשה עשר משמרות⁴ ואילים השנים לשני המשמרות. וארבעה עשר כבשים שנים עשר מהם לששה משמרות ושני כבשים ושעיר החטאת לשלשה משמרות השקם ובקרים⁵. משמר שזכה בשעיר⁶ הכניסו לבית המטבחים בצד צפון של מזבח [שנאמר (ויקרא א, יא) "ושחט אתו על ירך המזבח צפנה לפני ה'"] ושוחט שני סימנים בסבין פשר⁷ מפלי שרת והכהן השני מקבל הדם מהצואר אל תוך המזרק לקיים מצות קבלה. ואחר כך הולך הכהן עם מזרק הדם לקרבו אל המזבח לקיים מצות הולכה⁸:

קסט.

אחר כך נטל הכהן המזרק עם הדם ועלה על הכבש ופנה לימינו מהלך על הסוכב⁹ ובא לו לקרן דרומית מזרחית תחלה וטבל אצבעו הימנית הסמוכה לגודל בדם שבמזרק וסומך באצבעו האמצעי מפאן ובגודל מפאן ומחטא ויורד נגד חודה של קרן¹⁰ מחצי המזבח ולמעלה עד שיכלה כל הדם שבאצבעו וכשגומר הנתינה על הקרן מקנח אצבעות בשפת המזרק מאחוריו¹¹. ואחר כך בא לו אל קרן השנייה הסמוכה לה שהיא קרן מזרחית צפונית. טבל אצבעו בדם שבמזרק ונותן על הקרן פאשר עשה בפעם הראשון. ואחר כך בא לו לקרן השלישית הסמוכה לה שהיא צפונית מערבית. ועשה גם כן כן¹². ואחר כך בא לו לקרן מערבית דרומית ועשה כמו שעשה בשלשה הפעמים. ושירי הדם שופך אל זה היסוד שהיא מערבית דרומית. דכתיב (ויקרא ד, ל) "ואת כל דמה ישפך אל יסוד המזבח" זה יסוד דרומי (רמב"ם הלכות מעשה הקרבנות ה, זי):

4. See previous note.

5. Just before an offering was slaughtered, it was given water to drink, to make its hide easier to remove during the skinning process. Additionally, the animals were checked for blemishes just before the slaughter.

6. The *mussaf* offering contained both *olos* and a *chata*; the *chata* was slaughtered, and its blood service performed first, before that of the *olos* (see *Zevachim* 90a; see also below, note 15).

7. "Valid" in this context means that the knife was checked for any nicks that would invalidate it for use.

8. Each of the mitzvos of the blood service — slaughter, receiving the blood (*kabbalah*), bringing the blood (*holachah*), and throwing the blood (*zerikah*) — required a blessing beforehand, as well as the required six intentions throughout. See Section I, §49-§50 for details and particulars.

9. See Section I, §141 note 4, and diagram in Appendix A.

168.

On the first day of the festival, after the morning *tamid* offering, in the sixth hour of the day, they would bring thirteen bulls, two rams, and fourteen lambs, all as *olos*, as well as one he-goat as a *chatas*. They gave them to the Kohanim as follows: the thirteen bulls to thirteen of the *mishmaros*,^[4] and the two rams to two others. The fourteen lambs were also given out; twelve of them to six of the remaining *mishmaros*, and the last two lambs, as well as the *chatas* goat, were given to the last three *mishmaros*. They would give the offerings to drink, and check them for any disqualifying blemish.^[5] A member of the watch designated to offer the goat^[6] would lead it to the Butchering Area located to the north of the *Mizbei'ach* [as it is stated (*Vayikra* 1:11): *And he shall slaughter it at the side of the Mizbei'ach to the north, before Hashem*], and he would sever the two *simanim* (the trachea as well as the esophagus) with a valid^[7] knife that was a *kli shareis*. A second Kohen would receive the blood from the animal's neck into a *mizrak*, to fulfill the commandment of receiving the blood (*kabbalah*). Next, the Kohen would walk with the *mizrak* full of blood, to bring it closer to the *Mizbei'ach*, to fulfill the commandment of bringing the blood (*holachah*).^[8]

169.

The Kohen would then carry the *mizrak* containing the blood and ascend the ramp, turn to his right, and walk onto the ledge,^[9] coming first to the southeastern corner. There, he would dip his right index finger into the blood that was in the *mizrak*, and, supporting it with his middle finger and thumb on either side, he would apply the blood with a downward motion against the point of the corner,^[10] above the midpoint of the *Mizbei'ach*, until he used up the blood on his finger. When he finished his application upon that particular corner, he would wipe his finger on the lip of the *mizrak*, on its outside.^[11] He would then walk toward the second corner, the one that was adjacent to [the southeastern corner], i.e., the northeastern corner, dip his index finger into the blood in the *mizrak*, and apply it to the corner in the same manner he had done the first time. Afterward, he would continue on to the third corner, the one that was adjacent to it, which was the northwestern corner, and do the same. Finally, he would come to the southwestern corner and do as he had done the previous three times. He would then pour the remnants of the blood onto the base of that corner, i.e., the southwestern corner, as it is written (*Vayikra* 4:30): *and all of its [remaining] blood he shall pour onto the base of the Mizbei'ach*; this refers to the southern base (*Rambam, Hil. Maaseh HaKorbanos* 5:7-10).

10. See above, §68 note 8.

11. See Section I, §141 note 6.

קע.

אחר זריקת דם השעיר¹² הכניסו כל אחד מהפרים אחד אחד ושוחט כל פר על ירך המזבח צפונה נדבכתיב (ויקרא א, יא) "ושחט אתו על ירך המזבח צפנה לפני ה'". ושוחט בסבין בשר מבלי שרת בדוק מפגימה את שני הסימנים. והמקבל מקבל הדם מהפר אל תוך המזרק שבידו לקיים מצות קבלה והולך עם הדם שבמזרק אל המזבח לקיים בזה מצות הולכה. והבהן עמד על הרצפה נגד הזווית מזרחית צפונית של המזבח¹³ וזרק הדם בהמזרק אל חוד הפינה באלכסון ומתכוין שיתפשט הדם לשתי רוחות הפינה של המזבח במזרח וגם בצפון למטה מחוט הסקרא. ואחר כך הולך עם המזרק שבידו דרך ימינו עד שהוא מגיע נגד זווית מערבית דרומית של המזבח. וזרק מן הדם שבמזרק נגד חוד הפינה ומתכוין שילך הדם למערב ולדרום לקיים מה שאמרה התורה (ויקרא א, ה) "וזרקו את הדם על המזבח סביב" זו מתנות שנים שהן ארבע¹⁴. שיורי הדם היה שופך אל יסוד דרומי דכתיב (ויקרא ד, ז) "ואת כל דם הפר ישפך אל יסוד מזבח העולה". וכן עשו לכל פר ופר וכן עשו לשתי האילים וכן עשו לכל אחד מהבכשים במשפט האמור למעלה:

קעא.

אחר זריקת דם הבכשים¹⁵ באו והפשיטו את הפרים במשפט נדבכתיב (ויקרא א, ו) "והפשיט את העלה ונתח אתה לנתחיה"¹⁶. כל אחד מהפרים היו קרבין בכ"ד בהנים היינו¹⁷ הראש באחד. הרגל של ימין בשנים. העוקץ בשנים. ורגל של שמאל בשנים. החזה באחד. הגרה בשלשה. שתי הידים בשנים.

12. With respect to the *mussaf* of Succos (and the other festivals as well), the skinning and dismembering of the *chatas* took place after the *olos* were offered (see *Beur* to Section I, §141:1).

13. As opposed to the ritual applications of the *chatas*, the *zerikah* of the *olah* was done while the Kohen stood on the Courtyard floor. Regarding why he began at the north-eastern corner, see Section I, §53 note 1.

14. This is the famous expression used by Chazal to describe this type of *zerikah* — "two" applications on opposite corners, each intended to spread onto both sides of that corner, effectively resulting in application to

all "four" sides of the *Mizbei'ach*.

15. Although the blood service of the *chatas* preceded the blood service of the *olos* of the *mussaf*, the *olos* were offered up first, because the verse mentions the offering of the bulls, rams, and lambs before that of the *chatas* goat, and the verse stresses that the specific order given is to be followed by using the expression *במשפט*, according to the law (see Rambam, *Hil. Temidin U'Mussafin* 9:7).

16. Each *olah* offering was skinned and divided into its designated parts; this process is described in greater detail in Section I, §60-§67.

170.

After the *zerikah* of the *chatas* goat's blood,^[12] they brought forth each of the bulls, one at a time, and slaughtered each bull to the north of the *Mizbei'ach*, as it is written [(*Vayikra* 1:11): *And he shall slaughter it at the side of the Mizbei'ach to the north, before Hashem*]. He would sever the two *simanim* (the trachea and the esophagus) with a valid knife (that is, the knife had been checked for any nicks that would disqualify it) that was a *kli shareis*. A Kohen would then receive the blood directly from the bull into the *mizrak* that was in his hand, to fulfill the commandment of *kabbalah*. He would then walk with the blood in the *mizrak* toward the *Mizbei'ach*, thereby fulfilling the commandment of *holachah*. Here, the Kohen would stand on the Courtyard floor in front of the northeastern corner of the *Mizbei'ach*,^[13] and throw the blood in the *mizrak* onto the point of the corner, creating a diagonal streak, intending that the blood would spread to the two sides of the *Mizbei'ach*'s corner — to the east, as well as to the north — beneath the red line. Next, the Kohen would walk with the *mizrak* in his hand, circling around the *Mizbei'ach* to his right, until he arrived in front of the southwestern corner of the *Mizbei'ach*. He would once again throw the blood in the *mizrak* against the point of the corner, intending that the blood spread to the west as well as the south. The *zerikah* was done in this manner to fulfill that which the Torah says (*ibid.* 1:5): *and they shall throw the blood on the Mizbei'ach all around*; this refers to the “two applications that are four.”^[14] He would then pour the remnants of the blood onto the southern base, as it is written (*ibid.* 4:7): *and all the blood of the bull he shall pour onto the base of the Mizbei'ach of the Olah*. They did the same for each bull, and then the same for each of the two rams, and the same for each of the lambs. They were all brought with the procedures outlined above.

171.

After the *zerikah* of the blood of the lambs had been done [and thus the blood service of all the *olos* was complete^[15]], they would proceed to skin the bulls [and dismember them] in the proper way, as it is written (*Vayikra* 1:6): *And he shall skin the olah offering, and he shall cut it up into its pieces*.^[16] Each of the bulls was offered by twenty-four Kohanim, as follows:^[17] (1) The head was held by one Kohen and (2-3) the right hind leg by two others. (4-5) The back portion by two Kohanim, and (6-7) the left hind leg by another two. (8) The chest section was held by one Kohen, and (9-11) the neck portion by three; (12-13) the forelegs by two others,

17. See Section I, §144 note 18.

שְׁתֵּי הַדָּפְנוֹת בְּשָׁנִים¹⁸. הַקָּרְבִּים בְּשִׁלְשָׁה. הַסֵּלֶת בְּשִׁלְשָׁה וְהֵיִין בְּשִׁלְשָׁה. עָמְדוּ בְּשׁוּרָה הָעֶלָה כָּל אֶחָד אֶבֶר שְׂזָכָה בּוֹ עַל הַכֶּבֶשׂ מִחֲצֵי כֶּבֶשׂ וּלְמִטָּה בְּמִזְרָחוֹ שֶׁל כֶּבֶשׂ¹⁹. וּמִלְחָם שֶׁם בְּדִכְתִּיב (ויקרא ב, יג) "עַל כָּל קָרְבָּנְךָ תִּקְרִיב מִלַּח" וְיָרַד. אַחֲרַי כֶּן עָשׂוּ כֵן לְכָל אֶחָד מֵהַפָּרִים:

קעב.

אַחֲרַי כֶּן הַפְּשִׁיט כָּל אֵיל בְּסִדֵּר הַזֶּה אֶף בְּשָׂרוֹ שֶׁל אֵיל קָרַב בְּחִמְשָׁה כַּהֲנִים הָרִאשׁוֹן בְּרֹאשׁ וְרֹגֶל שֶׁל יָמִין. הַשְּׁנִי בְּשִׁלְשָׁה יָדָיִם. הַשְּׁלִישִׁי בְּעֹקֶץ וְרֹגֶל הַשְּׁמָאֲלִי. הָרְבִיעִי בְּחֹזֶה וְגֵרָה. הַחֲמִישִׁי בְּשִׁלְשָׁה הַדָּפְנוֹת. הַקָּרְבִּים בְּשָׁנִים. וְהַסֵּלֶת בְּשָׁנִים. וְהֵיִין בְּשָׁנִים. עָמְדוּ בְּשׁוּרָה הָעֶלָה כָּל אֶחָד אֶבֶר שְׂזָכָה בּוֹ לְכֶבֶשׂ הַמִּזְבֵּחַ וְהַנִּיחָם עַל הַכֶּבֶשׂ מִחֲצֵי כֶּבֶשׂ וּלְמִטָּה בְּמִזְרָחוֹ שֶׁל כֶּבֶשׂ וּמִלְחָם שֶׁם הָאֲבָרִים בְּדִכְתִּיב (ויקרא ב, יג) "עַל כָּל קָרְבָּנְךָ תִּקְרִיב מִלַּח". (עיין מֵה שֶׁכָּתַבְנוּ בִּזְוֵה בְּמוֹסָף חֲג הָעֶצֶר)²⁰ וְיָרַדוּ. אַחֲרַי כֶּן הַפְּשִׁיטוּ אֶת הַכֶּבֶשִׁים וְעָשׂוּ לָהֶם בְּמִשְׁפָּט הַפָּרִים וְהָאֵילִים אֶף הַבָּשָׂר מִכָּל כֶּבֶשׂ וְכֶבֶשׂ קָרַב בְּחִמְשָׁה כַּהֲנִים כְּמוֹ בָּשָׂר הָאֵיל. [הַקָּרְבִּים בְּאֶחָד²¹]. וְהַסֵּלֶת בְּאֶחָד וְהֵיִין בְּאֶחָד כֶּכָּה עָשָׂה לְכָל כֶּבֶשׂ וְכֶבֶשׂ הָעֶלָם אֶחָד אֶחָד וּמִנִּיחָן מִחֲצֵי כֶּבֶשׂ וּלְמִטָּה בְּמִזְרָחוֹ שֶׁל כֶּבֶשׂ וּמִלְחָם שֶׁם בְּדִכְתִּיב (שם) "עַל כָּל קָרְבָּנְךָ תִּקְרִיב מִלַּח" וְיָרַדוּ:

קעג.

אַחֲרַי כֶּן בָּאוּ לְלִשְׁכַּת הַגְּזִית בִּרְכוּ עִם הָעַם בְּרִכַּת הָעֲבוּדָה [רִצָּה ה' אֱלֹקֵינוּ עֲבוּדָת עִמָּךְ יִשְׂרָאֵל ... בְּרוּךְ אַתָּה ה' הַמִּקְבֵּל עֲבוּדָת עַמּוֹ יִשְׂרָאֵל בְּרִצּוֹן²²] וּבְרִכַּת כַּהֲנִים וְשִׁים שְׁלוֹם בְּלִי נִשְׁיָאֵת כָּפִים אַחֲרַי כֶּן עָלוּ אוֹתָן שְׂזָכוּ לְהַקְטִיר אֶת הָאֲבָרִים נָטְלוּ הָאֲבָרִים

18. See above, §128 note 11.

19. See next note.

20. The author presumably refers here to his comment at the end of §47 above, in the name of *Rambam*, that the *tamid's* limbs were brought to the western side of the lower half of the ramp, while those of the *mussaf* were brought to the eastern side.

See further, Section I, §127, with note 7.

21. The words *הַקָּרְבִּים בְּאֶחָד* were omitted here in error; we have restored them based on the text of the other festival *mussafin*.

22. The text of *Siddur Yaavetz* (cited by *Beur* in Section I, §128) has the final word of this blessing as *berachamim*, with mercy.

and (14-15) the two flanks by two others.^[18] (16-18) The innards were held by three Kohanim, (19-21) the flour for the *minchah* offering by three more, and (22-24) the wine for the libation by three more. They stood in a line, and each Kohen brought up the limb he had been chosen to carry onto the lower half of the ramp, on its eastern side.^[19] They would place salt on them there, as per the verse (ibid. 2:13): *on your every offering shall you offer salt*, and then descend. The Kohanim would then do the same for each one of the remaining bulls.

172.

Afterward, they would skin [and dismember] each of the rams with the same procedures, different only in that the meat of a ram was brought by five Kohanim: (1) The first held the animal's head and the right hind leg, and (2) the second held the two forelegs. (3) The third held the back portion and the left hind leg. (4) The fourth held the chest and neck portions, and (5) the fifth Kohen held the two flanks. The innards were held by two, the flour by two more, and the wine by two, for a total of eleven Kohanim. They stood in a line, and each Kohen brought the limb he had been chosen to carry up to the ramp of the *Mizbei'ach*, placing them upon the lower half of the ramp, on its eastern side. They would place salt on the limbs there, as per the verse (*Vayikra* 2:13): *on your every offering shall you offer salt* (see what I wrote about this in the context of the *mussaf* of the Shavuot Festival^[20]), and descend.

They would then skin [and dismember] the lambs, and prepare them as they had done with the bulls and rams, different only in that while the meat of each lamb was offered by five Kohanim just like the meat of a ram, [its innards were held by only one,^[21] the flour by one, and the wine by one, for a total of eight Kohanim; they would do this for each of the lambs in turn. They would bring their limbs up one at a time and place them on the lower half of the ramp, on its eastern side. They would place salt on them there, as per the verse (ibid.): *on your every offering shall you offer salt*, and then descend.

173.

Before the limbs of the mussaf were offered on the Mizbei'ach, the Kohanim would gather to pray that Hashem accept these additional offerings with favor.

After carrying the *mussaf* limbs to the ramp, the Kohanim would gather in the *Lishkas HaGazis*. They would bless together with the nation the blessing of the service (*Retzei*): [*Be favorable, Hashem, our God, toward the service of Your people Israel ... Blessed are You, Hashem, Who accepts the service of His people Israel with favor,*^[22]] and *Bircas Kohanim*, ending with *Sim Shalom* without raising their hands during *Bircas Kohanim*. After this, the Kohanim who had been chosen to offer up the limbs would ascend and take the limbs

מהפּרים כּל אֶחָד הָאֶבֶר שׁוֹכָה בּוֹ לְהַקְטִיר וְהַעֲלֹן עַל הַמִּזְבֵּחַ וְזוֹרֵקֵן עַל אֵשׁ הַמַּעֲרֵכָה. מִרְגַּל שֶׁל יָמִין הַסִּיר מְקוּדָם אֶת גִּיד הַנֶּשֶׁה וְהַשְׁלִיךְ עַל הַתּוֹפֹחַ הַדָּשֵׁן וְאַחֵר כֶּף הַשְּׁלִיכוֹ עַל גְּבִי הָאֵשׁ בֵּן עֲשֵׂה לְגִיד הַנֶּשֶׁה שֶׁל רֶגֶל הַשְּׂמָאֲלִי. וְכֵן עָשׂוּ לְהַאֲבִירִים מֵהָאֵילִים וְכֵן לְהַאֲבִירִים מֵהַבְּשִׂים כֹּל אֶבֶר וְאֶבֶר בִּפְנֵי עֲצָמוֹ בְּדִכְתִּיב (ויקרא א, יג) "וְהִקְרִיב הַכֹּהֵן אֶת הַכֹּל וְהַקְטִיר הַמִּזְבֵּחַ עֲלֶיהָ הוּא אִשָּׁה רִיחַ נִיחֹחַ לַיהוָה":

קעד.

אַחֵר שֶׁגָּמַר הַקְטֵר עוֹלוֹת הַמוֹסָפִים. הַפְּשִׁיטוֹ אֶת הַשְּׁעִיר קָרְעוֹ וְהוֹצִיא אֶת הָאֵימּוּרִים.²³ נִתְּנָם בְּמִגִּיס²⁴ וּמִלָּחֶם בְּדִכְתִּיב (ויקרא ב, יג) "עַל כָּל קָרְבָּנְךָ תִּקְרִיב מִלָּח". וְהַעֲלֵן עַל הַמִּזְבֵּחַ וְהַקְטִירֵן עַל הָאֵשׁ שֶׁל הַמַּעֲרֵכָה גְּדוּלָּה:

קעה.

אַחֵר כֶּף הַקְרִיבוֹ מִנַּחַת נְסָכִים שֶׁל כָּל קָרְבָּן וְקָרְבָּן שֶׁלֹּשָׁה עֶשְׂרוֹנִים לְכָל פֶּר [בְּדִכְתִּיב (במדבר כח, יב) "וּשְׁלֹשָׁה עֶשְׂרוֹנִים סֵלַת מִנַּחָה בְּלוּלָה בְּשֶׁמֶן לִפְרֵי הָאֶחָד"]. וְכֵן הָיָה מַעֲשֵׂה הַמִּנַּחָה²⁵ מְקֻדָּשֶׁת הַסֵּלַת בְּכָלִי שֶׁרָת. וְנוֹתֵן מֵעֵט מִן הַשֶּׁמֶן בְּכָלִי בַתְּחִלָּה וְנוֹתֵן עַל הַשֶּׁמֶן הַסֵּלַת. וְאַחֵר כֶּף נֹתֵן עוֹד מֵעֵט מִהַשֶּׁמֶן עַל הַסֵּלַת וּבֹלְלָהּ וְאַחֵר כֶּף נֹתֵן הַכֹּל בְּכָלִי שֶׁרָת וְיוֹצֵק עָלֶיהָ שָׁאֵר הַשֶּׁמֶן מֵהַחֲצִי הַהֵין שֶׁמֶן²⁶. וְנוֹתְנָה עָלֶיהָ מִלָּח בְּרֹאשׁ הַמִּזְבֵּחַ בְּקֶרֶן מַעֲרֵבִית דְּרוֹמִית דְּכִתִּיב (ויקרא ב, יג) "וְכָל קָרְבָּן מִנַּחֲתְךָ בְּמִלָּח תִּמְלֹחַ" וְהַקְטִיר הַמִּזְבֵּחַ וְכֵן יַעֲשֶׂה לְכָל פֶּר. וְלְכָל אֵיל עוֹשֶׂה בְּאוֹפֶן הַזֶּה מִשְׁנֵי עֶשְׂרוֹנִים סֵלַת וּשְׁלִישִׁית הַהֵין שֶׁמֶן וְכֵן יַעֲשֶׂה לְכָל כֶּבֶשׂ וְכֶבֶשׂ מֵעֶשְׂרוֹן סֵלַת עִם רְבִיעִית הַהֵין שֶׁמֶן וְהַקְטִיר הַמִּזְבֵּחַ²⁷. וְאַם הָיָה חָל יוֹם אֶחָד מִיָּמֵי הַחֹג בְּשֶׁבֶת אִזּוֹ מְקַדִּימִין מוֹסֵף שֶׁל שֶׁבֶת קוֹדֵם לְמוֹסֵף הַיּוֹם לְכָל עֲבוֹדוֹת שְׁלוֹ כֶּבֶר סִדְרָנוּ בְּחֵלֶק א' מְסִימֵן קב"ז-קל"ט]. וּמִמֵּתִינִין עִם מוֹסֵף נִיסוֹף הַיּוֹם שֶׁל שֶׁבֶת עַד

23. See above, §156 for a list of the *eimurim*.

24. See above, §27 note 23.

25. [The *minchah* had been prepared earlier, as the author stated above that it was held by the Kohanim as part of the procession of the limbs. Nevertheless, the author

mentions the manner of its preparation at this point, as he does many times throughout the work.

26. See above, §27 notes 29-30.

27. See section I, §95, for further details of how the *menachos* were carried up and offered upon the fires of the *Mizbei'ach*.

of the bulls; each Kohen would take the limb that he had been chosen to offer, and he would bring it up onto the *Mizbei'ach* toss it onto the fire of the pyre. They would first remove the *gid hanasheh* from the right hind leg and throw it atop the mound of ash, only then tossing the leg upon the fire; they would also do this to the *gid hanasheh* of the left leg. They followed this procedure for the limbs of the rams, as well as the limbs of the lambs; each limb individually, as it is written (*Vayikra* 1:13): *and the Kohen shall bring all of it and cause [it] to go up in smoke on the Mizbei'ach; it is an olah offering, a fire offering, a satisfying aroma to Hashem.*

174.

Having completed the olah component of the Succos mussaf offering, the Kohanim would now return to tend to the chatas.

After they completed the offering of the *mussaf's olos*, they would skin the *chatas* goat, tear it open, and remove the sacrificial parts.^[23] They would place them in a large bowl,^[24] and salt them, as per the verse (*Vayikra* 2:13): *on your every offering shall you offer salt.* They then brought them up onto the *Mizbei'ach* and offered them upon the fire of the main pyre.

175.

Next, they would offer the *minchas nesachim* of each offering: three tenth-eiphahs for each bull [as it is written (*Bamidbar* 28:12): *And three tenth-eiphahs of fine flour for a minchah offering, mixed with oil, for each bull*]. And this is how they would prepare the *minchah*:^[25] They would sanctify the flour by placing it in a *kli shareis*. Then, a small amount of the oil (from the half-*hin* of oil required for a bull) was placed in an empty vessel, and the flour was placed on top of it. They would then place a little more oil on top of the flour and mix them together. Finally, they would place the entire mixture in a *kli shareis*, and pour the oil that remained from the half-*hin* measure of oil onto the mixture.^[26] Salt was placed on the *minchah* atop the *Mizbei'ach*, at the southwestern corner, as per the verse (*Vayikra* 2:13): *You shall salt your every minchah offering with salt*, whereupon it was offered on the pyre of the *Mizbei'ach*. And the same was done for each bull. For each ram they would prepare a *minchah* in the same way, using two tenth-eiphahs of fine flour together with a third of a *hin* of oil. And then they would do the same for each of the lambs, using one tenth-eiphah of fine flour together with a quarter of a *hin* of oil, offering each one in turn upon the *Mizbei'ach*.^[27]

When one of the days of Succos would coincide with Shabbos, they would perform the entire service of the *mussaf* offerings of Shabbos before bringing the *mussaf* of the day; the particulars of the Shabbos *mussaf* offering were already outlined above, in Section I, §127-§139. And in such a case, they would delay the wine libations of the Shabbos *mussaf* until

שִׁיגְמְרוּ מוֹסֵף שֶׁל הַיּוֹם וְאִזּוּ מִנְסָכִין שְׁתֵּי הַמוֹסָפִין בְּבֵת אַחַת וְאִזּוּ שִׁיר שֶׁל שַׁבָּת נִדְחָה²⁸. וּמִכָּל מְקוֹם מֵאֲרִיכִין בְּתַקִּיעוֹת וּמִרְבִּין בְּתוֹקְעִין בְּחִצּוֹצְרוֹת כְּנָגֵד שְׁתֵּי הַמוֹסָפִין²⁹. וְאַחֵר כִּף נִוְתָּנִין לֶחֶם הַפָּנִים לִפְנֵי ה' וְהִקְטִירוּ הַבְּזִיכִין. עֵינֵין מָה שֶׁפִּתְּבָנוּ עוֹד מִזֶּה בְּסִידוֹר קָרְבָּן מוֹסֵף שֶׁל פֶּסַח (סִימָן כ' אוֹת א'). כָּל עֲבוֹדַת הַלֶּחֶם בַּמִּשְׁמֶר הַקְּבוֹעַ³⁰ וְהַחֲלוֹת מִתְחַלְקוֹת לְכָל הַמִּשְׁמֶרוֹת. נוֹתֵן חֲצֵי חֲלָה לְכָל מִשְׁמֶר וּמִשְׁמֶר וְהֵן מִחֲלָקִין בִּינֵיהֶם. וְזֶה שֶׁמִּחֲלַק עוֹמֵד עַל הָרֶבֶד שֶׁבְּאוֹלָם³¹ מִפָּרִיס וּמִנִּיחַ. וְכָל אֶחָד בָּא וְנוֹטֵל חֶלֶקוֹ. יֵשׁ שֶׁמִּגִּיעַ בְּזֵית. וְיֵשׁ אוֹכְלוֹ וְשֹׁבְעוֹ. וְיֵשׁ שְׁמוֹתֵיר³². לְבַעֲלֵי מוֹמִין שֶׁבְּכֹהֵנָה מוֹצִיאִין לָהֶם חֶלֶק לַחוּץ. שְׂאִין יְכוּלִין לְהַכְנִס בֵּין הָאוֹלָם וְלִמְזִבַּח. וְאִזּוּ בֶּשֶׂר הַשְּׂעִיר נֶאֱכָל לְעֶרֶב. וּמִי שִׁדְעָתוֹ יִפָּה אוֹכְלוֹ חֵי³³. כָּל הַמִּשְׁמֶרוֹת שׁוֹיִם בּוֹ³⁴ וְחוֹלְקִין אוֹתוֹ בִּינֵיהֶם. בֵּהֵן גְּדוֹל אוֹכֵל מָה שִׁירְצָה בְּלִי חֲלוּקָה³⁵ וְנֶאֱכָל לִפְנֵים מִן הַקְּלָעִים³⁶ לְזִכְרֵי כֹהֵנָה לַיּוֹם וְלִילָה עַד חֲצוֹת³⁷:

28. For only one song would be sung along with this double libation ritual, and that was the song of the festival. It should be noted that while the author here states that the Shabbos song was pushed aside (as he quotes from *Siddur Yaavetz* above, in 20:1), in *Beur* 19:2 he writes that there is actually a debate as to which of the two songs takes precedence when a festival and a Shabbos coincide; and there he writes that it seems more likely that the Shabbos song should take precedence! See there further. [The debate concerns only a case where Shabbos and a festival coincide; when Shabbos and Rosh Chodesh coincide, all agree that the song of Rosh Chodesh takes precedence, to publicize that the day is Rosh Chodesh.]

29. The libations would now take longer, and represent two separate sets of offerings. As such, the trumpets blasts were made

longer and more trumpets were added, corresponding to the double *mussaf* offering.

30. These were the Kohanim whose week it was to serve (although all of the *mishmaros* took part in the festival offerings, as we have learned).

31. See *Tosefta, Succah* 4:1. [Presumably, this location was near the table on which the *lechem hapanim* were placed after they were removed from the *Shulchan* (see Section I, §136).]

32. In the earlier years of the Temple Era, there was a Divine blessing placed upon the *lechem hapanim*, and even a small portion of it would leave the eater fully satisfied (see *Yoma* 39a, and note 37 in the Schottenstein edition there).

33. See above, §156 note 126. [Those who would wait until nightfall would be able to cook the meat before eating it.]

they had completed the *mussaf* of the day, and then pour both *mussaf* libations at once. It was in this scenario that the song of Shabbos was set aside,^[28] but nevertheless, they would elongate the trumpet blasts and increase the number of Kohanim blowing trumpets, because there were two *mussaf* offerings.^[29] And after the libations, they would arrange the new *lechem hapanim* before Hashem, and offer the spoons of *levonah*. [See what I wrote further on this topic in the context of the procedures of the Pesach *mussaf* offering, (in *Beur*) 20:1, as follows: All of the rites of the *lechem hapanim* were to be performed by the set *mishmar* of Kohanim,^[30] but the breads of the *lechem hapanim* were divided among all of the *mishmaros*. Half a bread was given to each watch, and they would divide it among themselves. The Kohen who would be giving out the portions would stand on the floor tile in the *Ulam*,^[31] and break off pieces and set them down; and each Kohen would come there to get his portion. There were those that received [as little as] an olive-sized portion; [nevertheless,] some would eat it and be satiated by it, and some even left over from it.^[32] As for the Kohanim that were disqualified from performing the services due to a physical blemish, others would bring their portion outside the Courtyard for them, for they were not permitted to enter the area between the *Ulam* and the *Mizbei'ach*. On such a day (when Succos coincided with Shabbos) they would eat the meat of the *chatas* goat that night; those who were not squeamish could partake of the offering on Shabbos while it was yet raw, if they wished.^[33] All of the *mishmaros* had equal rights in it,^[34] and they would divide it among themselves. The Kohen Gadol, however, was allowed to eat whatever portion [of the *chatas*] he desired without waiting to receive a portion.^[35] As always, the meat of the *chatas* was to be eaten inside the Curtains,^[36] by male Kohanim, for that day and the following night until midnight.^[37]

34. That is, in the meat of the *chatas* goat of the Shabbos *mussaf*. [The animals of the Succos *mussaf*, however, were assigned to specific *mishmaros*, as has been explained above.]

35. He was not required to wait for the division of the *chatas*, but could take whatever he wished. [*Chazon Yechezkel* (*Menachos* §11) suggests that on a festival Shabbos, the normal share of the Kohen Gadol in the *lechem hapanim* — a full six breads (see Section I, §137) — was not awarded to

him, perhaps because there were so many Kohanim present. This would fit well with the author's words here, that each *mishmar* received half a bread. However, elsewhere *Yaavetz* seems to state that the Kohen Gadol did receive his share even on such a Shabbos.]

36. See Section I, §146 note 42.

37. Above, in 20:1, *Beur* adds: And eating it fulfilled a positive commandment. [The final section of this *siman* is cited there from *Siddur Yaavetz*.]

סדר ניסוך היין והמים של חג

קעו.

כֹּל¹ שְׁבַעַת יְמֵי הַחֵג מְנַסְכִּין אֶת הַמַּיִם עַל גְּבִי הַמִּזְבֵּחַ. וְדָבָר זֶה הִלְכָה לַמִּשָּׁה מְסִינִי². וְעַם נִיסוּךְ הַיַּיִן שֶׁל תְּמִיד הַשַּׁחַר הָיָה מְנַסֵּךְ הַמַּיִם לְבֵדוֹ (רמב"ם הלכות תמידין ומוספין י, ו):

קעז.

הָיוּ עוֹשִׂין צְלוּחִית שֶׁל זָהָב מְחֻזָּקֶת ג' לוגִין³. הָיָה מְמַלֵּא אוֹתָהּ מִן הַשִּׁילּוּחַ⁴. הִגִּיעַ לְשַׁעַר הַמַּיִם תִּקְעוּ וְהִרִיעוּ וְתִקְעוּ⁵. עָלָה לִכְבֹּשׁ וּפָנָה לְשִׁמְאָלוֹ⁶ וְנוֹתֵן הַמַּיִם מִן הַצְּלוּחִית לְתוֹךְ סֶפֶל שֶׁהָיָה שָׁם [וּשְׁנֵי סֶפֶלִים שֶׁל כֶּסֶף הָיוּ שָׁם בְּמַעְרְבוֹ הָיָה בּוֹ נִיסוּךְ הַמַּיִם וּבְמִזְרָחוֹ הָיָה בּוֹ נִיסוּךְ הַיַּיִן וְהָיוּ מְנוֹקְבִין בְּמִין ב' חוֹטְמִין דִּקְיָן וְשֶׁל מַיִם הָיָה הַנֶּקֶב שְׁלוֹ דֶּק מִשָּׁל הַיַּיִן כְּדִי שִׁיכָלָה הַמַּיִם עִם הַיַּיִן כְּאַחַד (רמב"ם שם)⁷. וּבִקְרָן דְּרוֹמִית מַעְרָבִית הָיָה מְנַסֵּךְ לְמַעַלָּה מִחֲצֵי הַמִּזְבֵּחַ וְהַבֵּל יוֹרֵד לְשִׁיתִין⁸. זֶה שֶׁמְנַסֵּךְ הַמַּיִם אוֹמְרִים לוֹ הִגְבָּה יָדְךָ⁹. בְּמַעֲשָׂהּ בְּחֹל כֵּן מַעֲשָׂהּ בְּשִׁבְתָּ

1. The author places the procedures of the water libation here (in spite of the fact that it was performed with the morning *tamid*, not with the *mussaf*), in accord with the order found in *Rambam, Hil. Temidin U'Mussafin*, Chapter 10.

2. This law is not written explicitly in the Torah, but was transmitted orally to Moshe on *Har Sinai (Taanis 3a)*.

3. They did not fashion a new pitcher for this purpose, but made use of the three-log pitcher that was used to hold the wine libations of a lamb (*Rashi to Succah 48a*).

4. This designated spring was located outside of Yerushalayim.

5. The Water Gate was located in the southern wall of the Temple; see Appendix A. it was so called because they would use it for this very purpose of bringing the water for the *nisuch hamayim* into the Temple. The trumpets were sounded from pure joy, as the verse states: *And you shall pour water with joy (Yeshayah 12:3)*. For further discussion of the ceremony, see *Succah* Ch. 5.

6. As with the wine libations, the Kohen turned left and immediately brought the water to the southeastern corner. This was to avoid exposing the water to the smoke of the pyres, which could render it unfit for libation (*Beur*).

7. Water is thinner than wine, and will always drain faster. In order to ensure that the two libations (which were both of three *logs*) would descend into the *shissin* together, they would make the drain hole for the water slightly smaller, thereby increasing the time it would take to drain.

8. [As we have learned, the bowls into which the libations were poured were located *on top* of the *Mizbei'ach*, so the author's meaning here (by stating "on the upper half of the *Mizbei'ach*") is unclear.] Once the libations drained into the *Mizbei'ach*, they flowed down through a small pipe of sorts that descended through the *Mizbei'ach* and deep into the depths of the earth.

9. This was unfortunately necessary to counter the views of the *Tzadokim*, who did not believe in the Oral Law, and therefore

❧ THE WINE AND WATER LIBATIONS ❧ OF SUCCOS

176.

On Succos, the libations of the morning tamid were adorned with the additional ritual of the water libations (nisuch hamayim). This ritual was celebrated with great rejoicing, and it is for this ceremony that the Simchas Beis HaSho'eivah is named. The Gemara (Succah 51a-b) describes how they would stay awake all night with joyous dancing and performances until the time came where they could draw the water from the Shiloach Spring.^[1]

On each of the seven days of Succos, they would pour the water libation (*nisuch hamayim*) atop the *Mizbei'ach*; this ritual is known to us through a tradition received by Moshe at Sinai (*Halachah LeMoshe MiSinai*).^[2] The *nisuch hamayim* was performed along with the wine libation of the morning *tamid* only (*Rambam, Hil. Temidin U'Mussafin* 10:6).

177.

The author describes the ritual of the water libation.

They would prepare a golden pitcher that was large enough to hold three *logs* of water.^[3] They would exit the Temple, and fill it with water from the Shiloach Spring;^[4] they would sound a *tekiah*, *teruah*, *tekiah* upon their return to the Water Gate.^[5] The Kohen carrying the water would ascend the ramp, turn to his left,^[6] and pour the water from the pitcher into the bowl-like structure that stood there (see below). There were two silver bowls there; the western one was used for the *nisuch hamayim*, while the eastern one was used for the wine libation. Each of these bowls was pierced through with a drain that resembled a small nostril; the bowl for water had a slightly thinner hole than the one used for the wine, so that the water and the wine would finish draining into the *Mizbei'ach* simultaneously (*Rambam, Hil. Temidin U'Mussafin* 10:7).^[7] And it was at the southwestern corner of the *Mizbei'ach* that these libations would take place, on the upper half of the *Mizbei'ach*, with all of the water descending into the *shissin*.^[8] They would tell the Kohen who was pouring the water, "Lift up your hands!"^[9] The same way the water libation was performed on a weekday, it was performed on Shabbos,

denied the obligation of the *nisuch hamayim* completely. As we have learned, the influence of the *Tzadokim* was heavily felt during some parts of the Second Temple Era, to the point that a heretic Kohen once poured the

precious water onto his feet! From that time on, they would always instruct the Kohen to lift up his hands as he poured the water libation, to make it clear that he was performing the mitzvah properly.

אֵלָא שְׁהִיָּה מִמַּלָּא מַעְרַב שַׁבַּת חֲבִית שֶׁל זָהָב וְאִינָה מִכְּלֵי הַשֵּׁרֶת
וּמִנִּיחָה בַּלְשָׁכָה וּלְמַחֵר מִמַּלָּא מִמֶּנָּה (רמב"ם שם י, ט)¹⁰:

קעח.

אַחֵר שֶׁהִקְטִיר מִנַּחַת נְסָכִים שֶׁל קֶרְבָּנוֹת הַמוֹסֵף הֵבִיאוּ יַיִן לְנִסְכִּים
חֲצִי הַיֵּין יַיִן לְכָל פֶּר וּפֶר. שְׁלִישִׁית הַיֵּין יַיִן לְאֵיל וּרְבִיעִית שְׁהִיא
שְׁלֹשָׁה לֹוגִין לְכָל כֶּבֶשׂ וְכֶבֶשׂ. וְכֵן הָיָה סֵדֶר הַנִּסּוּף כָּל אֶחָד¹¹ שְׁזָכָה
בְּנִסּוּף הַיֵּין לָקַח הַכֹּהֵן שָׁבוּ הַיֵּין וְעָלָה לְכֶבֶשׂ וְעוֹלָה עַד סוֹף הַכֶּבֶשׂ
וּפּוֹנָה לְצַד שְׂמָאלוֹ וּמִגִּיעַ עַד קֶרֶן מַעֲרָבִית דְּרוֹמִית¹². שְׁתֵּי הַכֶּהֱנִים
הָיוּ עוֹמְדִים עַל שׁוֹלְחַן הַחֲלָבִים וּשְׁתֵּי חֲצוֹצְרוֹת בְּיָדָם וְתִקְעוּ וְהִרְיעוּ
וְתִקְעוּ [הַמִּיּוֹחָסִים שֶׁבִּישְׂרָאֵל הַמְּשִׁיאִין לְכַהֲנָה¹³ מִכֵּין בְּחִלְלִי (רש"י)¹⁴].
וְהִסְגִּין¹⁵ עוֹמֵד עַל קֶרֶן הַמִּזְבֵּחַ וְהַסּוֹדְרִין בְּיָדוֹ שָׁחָה הַמִּנְסֵף לְנִסֵּף אֶל סֶפֶל
הַמִּזְרָח הַנִּיף הַסֶּגֶן בַּסּוֹדְרִין הַקִּישׁ בֶּן אֲרָזָא¹⁶ בְּצִלְצֵל וְתִקְעוּ הַכֶּהֱנִים
בְּחֲצוֹצְרוֹת¹⁷ וְדִיבְרוּ הַלִּוִּים בְּשִׁיר. נִסֵּף הַכֶּהֱן שְׁזָכָה בְּנִסּוּף הַיֵּין יָחַד
בְּשׂוּהָ עִם הַכֶּהֱן שְׁזָכָה בְּנִסּוּף הַמֵּים כְּדִי שִׁיְהִיו שְׁנֵי הַנִּסּוּכִים כְּלִים
בְּבֵת אַחַת הַיֵּין אֶל סֶפֶל הַמִּזְרָח וְהַמֵּים אֶל סֶפֶל הַמַּעֲרָב¹⁸:

קעט.

בְּכָל יוֹם מִיָּמֵי הַחֵג הָיוּ אוֹמְרִים שִׁירָה בְּפָנֵי עֲצָמוֹ עַל מוֹסֵף
הַיּוֹם. בְּאַחַד מִיָּמֵי חוֹל הַמוֹעֵד¹⁹ הָיוּ אוֹמְרִים "הָבוּ לָהּ" בְּנֵי אֱלֹהִים

10. Since the Shiloach was outside the city, it would not be permitted to carry the water through the city and into the Temple on Shabbos, and it was therefore prepared beforehand. A barrel that was not a *kli shareis* had to be used, for if they would place the water into a *kli shareis* on Friday, it would become consecrated at that time, and it would then become unfit overnight due to the principle of *linah* (see General Introduction).

11. As we have learned above (§167 note 3), the rights to perform the *avodos* of the animals of the Succos *mussaf* were divided among the *mishmaros* (see also below, §180-§185). Each *mishmar* would conduct their own lottery to decide which particular Kohanim would be honored with each ritual.

12. Instead of turning to his right and circling the *Mizbei'ach*, as was done in most cases, the Kohen pouring the wine libation would immediately turn left, so as not to expose

the sacrificial wine to the smoke of the pyre.

13. That is, their widows and daughters are fit to marry a Kohen without any need for more scrutiny (see further, Mishnah, *Kiddushin* 76a).

14. [Although the author places this comment here, it would appear that these flutes were played as the Leviim chanted the song of the day (as he stated above, §29).]

15. Any one of the Kohanim would stand atop the edge of the *Mizbei'ach* to signal to the Leviim. If the Kohen Gadol chose to perform the libation, it was always the *S'gan* (the Deputy Kohen Gadol) who would receive this honor.

16. See above, §29 note 37.

17. See Section I, §97, for further discussion of each set of trumpet blasts and its purpose, as well as further details regarding the song of the Leviim.

except that they would fill an unconsecrated golden barrel with water from the Shiloach before Shabbos, and leave it in a designated chamber on the Temple Mount; they would then use water from this barrel to fill the golden pitcher on Shabbos morning (*Rambam* *ibid.* 10:9).^[10]

178.

The author now returns to the mussaf offering, and describes the wine libation.

After they offered the accompanying *menachos* of the various *mussaf* offerings, they would bring the wine for the libations: one half-*hin* of wine for each bull, a third of a *hin* of wine for the ram, and a quarter-*hin*, which is three *logs*, for each of the seven lambs. And this is how the libations were done: Each Kohen^[11] who had won the right to pour a wine libation would take the vessel of wine and ascend the ramp. He would reach the top of the ramp and then turn to his left, coming immediately to the southwestern corner.^[12] Two Kohanim stood on the Table of the Fats holding two silver trumpets in their hands, and they would sound a *tekiah*, *teruah*, *tekiah*. [Those Yisraelim of purest lineage, who were fit to marry into the Kehunah,^[13] would play the flute (*Rashi*).^[14] The *S'gan*^[15] stood atop the horn of the *Mizbei'ach* with the signal flags in his hands. The Kohen who was pouring the libation bent down to pour the wine into the eastern bowl, whereupon the *S'gan* waived the signal flags, Ben Arza^[16] sounded the cymbal, the Kohanim sounded the trumpets,^[17] and the Leviim began to chant the song.

The author now explains what was done during the libations of the morning tamid service of Succos, when there were two libations — one of wine and one of water — to perform.

[During the libation of the morning *tamid*,] the Kohen who was chosen to pour the wine would do so at the same time as the Kohen who was chosen to pour the water libation, in such a way that the two libations would finish draining from the bowls simultaneously — the wine into the eastern bowl, and the water into the western bowl.^[18]

179.

The song of the wine libations

On each day of the Succos Festival, they would sing a song unique to that day along with its *mussaf* offerings. On the first day of Chol Ha-Moed,^[19] they would sing: *Prepare for Hashem, you sons of the powerful*

18. When the water was poured during the libations of the morning *tamid*, the two rituals were done together, in this unique way.

19. It is interesting to note that although the Gemara does discuss the soon-to-be-mentioned songs of Chol HaMoed, nowhere does it discuss the song the Leviim would

(תהלים כט)²⁰. בְּב' "וְלִרְשָׁע אֲמַר אֱלֹקִים" (שם נ, טז)²¹ וגו'. בְּג' "מִי יָקוּם לִי
עַם מִרְעִים" (שם צד, טז)²². בְּד' "בֵּינוּ בְּעָרִים בָּעֵם" (שם פסוק ח)²³ וגו'. בְּה'
הַסִּירוֹתֵי מִסְכָּל שְׁכֵמוֹ (שם פא, ז)²⁴ וגו'. בּו' "יִמּוּטוּ כָּל מוֹסְדֵי אֶרֶץ" (שם
פב, ה)²⁵. וְאֵם חַל שֶׁבֶת בְּאַחַד מֵהֶן "יִמּוּטוּ" יִדְחָה²⁶:

sing on the first day of Yom Tov itself (see, however, *Aruch LaNer* to *Succah* 55a, who suggests, based on *Tosafos* to *Succah* 47a שיר ד"ה שיר *Tehillim* Ch. 76). [In Eretz Yisrael, the festival of Succos consists of one day of Yom Tov, followed by six days of Chol HaMoed (the last of which is Hoshana Rabbah), and an eighth day of Yom Tov (Shemini Atzeres/Simchas Torah). Hence, this *siman* will discuss six days of Chol HaMoed; the "first day of Chol HaMoed" mentioned here is actually what we would call the second day of Yom Tov outside Eretz Yisrael.]

20. The Mishnah in *Succah* (51a) describes the great celebrations and festivities that accompanied the *nisuch hamayim* ceremonies that took place on Chol HaMoed [called the *Simchas Beis HaSho'eivah*,

Water-drawing Celebration]. (Although the *nisuch hamayim* itself was done on Yom Tov as well, the celebrations began on Chol HaMoed.) Since the first day of Chol HaMoed marked the first celebration, this psalm, which contains many mentions of Hashem's might in regard to water, was deemed appropriate for the occasion. Furthermore, the entire Water-Drawing Celebration served to proclaim Hashem's honor and might, and the verse there reads: *Prepare for Hashem, you sons of the powerful, prepare for Hashem, honor and might.*

21. They would recite the entire Psalm 50, which urged the celebrants present to repent fully unto Hashem. [For another reason this psalm was especially relevant, see *Rashi* to *Succah* 55a ד"ה ולרשע.]

22. The second half of Psalm 94 speaks of

(*Tehillim* Ch. 29).^[20] On the second day, the song was: *But to the wicked, God said, etc.* (ibid. 50:16),^[21] and on the third day: *Who will rise up for me against evildoers* (ibid. 94:16).^[22] On the fourth day, they would sing: *Understand, you fools among the nation, etc.* (ibid. v. 8);^[23] on the fifth day: *From the burden I removed his shoulder, etc.* (ibid. 81:7);^[24] and on the sixth day: *All the foundations of the earth will totter* (ibid. 82:5).^[25] If Shabbos fell on any one of these days, the last song, that of ... *will totter*, is pushed aside.^[26]

adherence to the service of God despite the hardships of evil kings and rulers. We make mention of our plight during the Succos Festival, in the hope that this will inspire the listeners to sincere *tefillos* for Divine Mercy.

23. On Succos, at the time of the harvest, the first half of Psalm 94 was now sung, detailing the different required tithes and gifts to the poor. This served as a reminder for the listeners to be scrupulous in these mitzvos and fulfill them properly.

24. Psalm 81 in its entirety was sung to comfort the nation; it contains such verses as: *In distress you called out, and I released you* (v. 8), and, *I am Hashem, your God, Who raised you from the land of Egypt; open wide your mouth and I will fill it* (v. 11).

25. This psalm also mentions the unique obligations that are placed upon the nation at the time of the harvest, as well as the punishments that may befall those who do not observe these laws.

26. If one of these six days fell on Shabbos, the Leviim would not sing that day's designated song; rather, they would sing the song of the Shabbos *mussaf* (*Tehillim* Ch. 92). After Shabbos, the sequence of the six songs listed here would resume from where it was left off, and because one day was lost due to Shabbos, the sixth and last song of "*will totter*" was not recited. [The only instance where this will *not* occur is when the first day of Succos falls on Shabbos; see above, §175 note 28.]

סדר קרבנות של החג

קפ.

ביום ב' דחג הסוכות. הביאו אחר תמיד של שחר לקרבן מוסף שנים עשר פרים אילים שנים וארבעה עשר בבשים בולן עולות ושעיר אחד לחטאת. מסרו אחד עשר פרים לאחד עשר משמרות שלא הקריבו אתמול פרים¹. ופר אחד למשמר שכבר הקריב. ואילים השנים ושעיר האחד חטאת לשלש משמרות. וארבעה עשר בבשים עשרה מהן לחמש משמרות הנמשכות² שנים שנים למשמר וארבעה בבשים מקריבין ארבעה משמרות הנשארות אחד אחד. השקום ובקרום ועשה מהן הכל כמו ביום הראשון לכל אחד ואחד³.

קפא.

ביום השלישי [אצלינו הוא א' דחול המועד⁴] אחר תמיד של שחר הביאו אחד עשר פרים ואילים שנים וארבעה עשר בבשים. בולם עולות ושעיר אחד לחטאת מסרום לאחת עשרה משמרות הנמשכות בסדר. וארבעה עשר בבשים שמונה מהם לארבעה משמרות שנים לכל משמר. וששה הנותרים לששה משמרות האחרות אחד אחד למשמר השקם ובקרום כו'. הכל כמו ביום הראשון. והשיר שהיו אומרים הלויים בניסוך היין הוא "ולרשע אמר אלקים" וגו' (תהלים נ). ולשיטת הגר"א מזמור כט "הבו לה' בני אלים"⁵.

1. On the first day of Succos, the *mussaf* included thirteen bulls, given to the first thirteen of the *mishmaros*. This left eleven *mishmaros* that deserved a bull on the second day, when twelve more bulls were offered. At that point, after all twenty-four watches had received the privilege to offer a bull, they would start over again, and give the twenty-fifth bull to the first *mishmar*.

2. The Kohanim formed a rotation of their *mishmaros*, keeping track of who should be next in line to receive a larger animal. Because the service of a lamb requires fewer Kohanim, two lambs were given to a *mishmar* whenever possible.

3. The various *mishmaros* would hold individual lotteries to distribute the honors they were awarded among the Kohanim of their

mishmar, and the *mussaf* proceedings would then begin. The *chatas* goat's blood service was performed first, followed by the blood services of the *olos*. Following the order of the verses (see above, §170 note 15), the service of the *chatas* was then set aside in favor of the completion of the *olah* offerings. Next, they would separate and offer the sacrificial parts of the goat and toss them upon the pyre. Finally, the accompanying *menachos* and the wine libations of all the day's *olos* were brought, along with their required trumpet blasts and song.

4. That is, outside Eretz Yisrael, where the first two days of Succos are celebrated as Yom Tov. [Here, the author refers to the Chol HaMoed of *outside* Eretz Yisrael; see above, §179 note 19.]

❧ THE DIFFERING OFFERINGS OF ❧ THE SUCCOS FESTIVAL

180.

As was mentioned earlier (above, §167), Succos was unique in that its mussaf offerings were not the same every day of the festival; rather, each day's mussaf offering consisted of a slightly different group of animals. In the next six simanim, the author describes the mussaf offerings of each day of Succos in greater detail.

On the second day of the Succos Festival, they would bring the following offerings after the morning *tamid*, as the day's *mussaf*: twelve bulls, two rams, and fourteen lambs, all as *olos*, as well as one goat as a *chatas*. They would give eleven of the bulls to the eleven *mishmaros* that did not receive bulls to offer on the previous day,^[1] and the last bull to a *mishmar* that had previously offered a bull. The two rams and the single *chatas* goat were given to three more of the *mishmaros*, and the fourteen lambs were divided among the remaining nine *mishmaros* as follows: ten of them were given to the next^[2] five *mishmaros*, two to each *mishmar*, and the other four lambs were offered by the remaining four *mishmaros*, one by each. They would give them to drink and check them for any disqualifying blemish, and then perform with them all the procedures of the *mussaf* offering, just as they had done on the first day of Succos, to each one in turn (see above, §167-§175, and §178).^[3]

181.

On the third day of the Festival (which, for us, is the first day of Chol HaMoed^[4]), after the morning *tamid*, they would bring as the *mussaf* eleven bulls, two rams, and fourteen lambs, all *olos*, as well as one goat as a *chatas*. They gave the bulls to the eleven *mishmaros* next in line (and the rams and goat to the next three). And the fourteen lambs were offered by the remaining ten *mishmaros*; eight of them were given to four of the *mishmaros*, two to each *mishmar*, and the remaining six to the last six *mishmaros*, one to each *mishmar*. They gave them to drink and checked them for any disqualifying blemish, etc., just as they had done on the first day. And the song that the Leviim would recite during the wine libation was the psalm containing the verse: *But to the wicked, God said etc.* (*Tehillim* Ch. 50). [According to the opinion of *Gra*, the song of the day is *ibid.* Ch. 29: *Prepare for Hashem, you sons of the powerful.*^[5]]

5. The author's citations of *Gra*'s view in the following *simanim* regarding the song of the day are taken from the psalms that *Gra* lists as those that are recited during

our prayers as the Song of the Day (not the song recited in the Temple). [A closer look reveals that *Gra*'s list is a day behind, so to speak; for example, on the fourth day it lists

קפב.

ביום הרביעי [שהוא יום ב' דחול המועד] אחר תמיד של שחר בשעה ששית הביאו לקרבן מוסף היום עשרה פרים. אילים שנים. וארבעה עשר כבשים ושעיר חטאת אחד. עשרה פרים ושני האילים ושעיר אחד חטאת לשלשה עשר משמרות על הסדר. וארבעה עשר כבשים. ששה כבשים לשלשה משמרות שני כבשים לכל משמר ושמונה כבשים הנשארים לשמונה משמרות. כבש למשמר. השקם ובקרם וכו' הכל בסדר שעשו ביום הראשון. השיר שהיו הלויים אומרים הוא "מי יקום לי עם מרעים" (תהלים צד). לשיטת הגר"א הוא מזמור נ' ו"לרשע אמר אלקים" וגו'. ועושין ממנו ג' פרקים על כל פרק תקיעה תרועה תקיעה בביום הראשון וכו':⁶

קפג.

ביום החמישי [שהוא יום ג' דחול המועד] הביאו תשעה פרים. אילים שנים כבשים בני שנה ארבעה עשר תמימים כולם עולות ושעיר חטאת אחד. מסרום תשעה פרים ושני האילים ושעיר החטאת לשנים עשר משמרות וארבעה עשר כבשים. ארבעה לשתי משמרות. ועשרה לעשר משמרות. השקום ובקרם הכל בביום הראשון. השיר שהיו הלויים אומרים הוא "בינו בערים בעם" (תהלים צד) לשיטת הגר"א "מי יקום לי עם מרעים" וגו' (שם צד):

קפד.

ביום הששי [שהוא ד' דחול המועד] אחר תמיד של שחר בשעה ששית הביאו שמונה פרים. ושני אילים וארבעה עשר כבשים כולן לעולות ושעיר אחד לחטאת. שמונה הפרים ושני האילים ושעיר החטאת לאחד עשר משמרות וארבעה עשר הכבשים

the psalm the author listed on the third day, etc. This is apparently because according to *Gra*, the selection of the day's song is meant to capture the fact that the extra day of Yom Tov in the Diaspora was originally due to a doubt as to the correct date (*sefeika deyoma*). For that reason, *Gra* added a special, "new" song (Ch. 42) for the second day of Yom Tov, postponing the others by a day, and "catching up" on the fifth day by combining the two halves of Psalm 94

(see below, §183). If that is so, this would not be related to the song that the Leviim sang (and this is obviously true of the separate song for Simchas Torah that the author cites in §185 below, as there was no separate day of Simchas Torah in the Temple!). However, it is possible that the author was of the opinion that according to *Gra*, these psalms were [where applicable] sung by the Leviim as well (see *Tosafos* to *Succah* 47a, cited above, §179 note 19).

182.

On the fourth day of Succos (which is our second day of Chol HaMoed), after the morning *tamid* had been completed, in the sixth hour, they would bring as the day's *mussaf* offering ten bulls, two rams, fourteen lambs, as well as one *chatas* goat. The ten bulls, the two rams, and the *chatas* goat were given to the thirteen *mishmaros* next in line, and the fourteen lambs to the remaining eleven *mishmaros*, as follows; six of them were given to three *mishmaros*, two to each, and the remaining eight lambs to the other eight *mishmaros*, one to each *mishmar*. They gave them to drink and checked them for any disqualifying blemish, etc., all following the procedures they had followed on the first day. The song the Leviim would sing was the second half of Psalm 94, beginning: *Who will rise up for me against evildoers* (*Tehillim* 94:16), and according to *Gra* [the song of the day is] Psalm 50, containing the verse: *But to the wicked, God said, etc.* (*ibid.* 50:16). They would divide the song into three stanzas, sounding the trumpets, *tekiah, teruah, tekiah*, at each interval, as they had done on the first day.^[6]

183.

On the fifth day (which is our third day of Chol HaMoed) they would bring nine bulls, two rams, and fourteen lambs in their first year — unblemished, all as *olos*, as well as one *chatas* goat. They gave the nine bulls, the two rams, and the *chatas* goat to twelve of the *mishmaros*, and the fourteen lambs to the remaining twelve *mishmaros*, as follows: four of them were given to two *mishmaros* (two each), and the remaining ten to the ten others. They would give them to drink and check them for any disqualifying blemish, etc., just as they did on the first day. The song that the Leviim would sing was the first half of Psalm 94, with the verse: *Understand, you fools among the nations* (*Tehillim* 94:8), and according to *Gra* [the song of the day also includes] the second half of Psalm 94: *Who will rise up for me against evildoers* (*ibid.* 94:16).

184.

On the sixth day (which is our fourth day of Chol HaMoed), after the morning *tamid* was completed, in the sixth hour, they would bring eight bulls, two rams, and fourteen lambs, all as *olos*, as well as one goat for a *chatas*. The eight bulls, two rams, and the *chatas* goat were given to eleven of the *mishmaros*, and the fourteen lambs to the remaining thirteen, as follows;

6. The author does not actually explain a fuller treatment of the song of the wine this in greater detail in the context of the libations and the accompanying trumpet first day of Succos. See Section I, §97, for blasts.

שְׁנֵי עֶשֶׂר מֵהֶם לְשְׁנֵי עֶשֶׂר מִשְׁמְרוֹת. וְהַמִּשְׁמָר הַנִּשְׁאָר מִקְרִיב שְׁנֵי בָבָשִׁים. הַשְּׁקָם וּבִקְרוֹם וְכו'. הַשִּׁיר שֶׁהָיוּ הַלְוִיִּם אוֹמְרִים (תהלים פא) "הַסִּירוֹתֵי מִסְכַּל שְׁכֵמוֹ" וגו' וְעוֹשִׂין מִמֶּנּוּ שְׁלֹשָׁה פָּרָקִים עַל כָּל פָּרָק תְּקִיעָה תְּרוּעָה תְּקִיעָה:

קפה.

בְּיוֹם הַשְּׁבִיעִי אַחֲרֵי תְּמִידָה שֶׁל שַׁחַר בְּשַׁעַת שְׁשִׁית הֵבִיאוּ שְׁבַע פָּרִים וְשְׁנֵי אֵילִים וְאַרְבָּעָה עֶשֶׂר בָּבָשִׁים בּוֹלֵן עוֹלוֹת וְשַׁעִיר חֹטֵאת אֶחָד. מִסְרוֹם לְעֹשְׂרִים וְאַרְבָּעָה הַמִּשְׁמְרוֹת בְּהוֹנָה לְכָל מִשְׁמָר בְּהֵמָה אֶחָד הַשְּׁקָם וּבִקְרוֹם וְכו' הַכֹּל כְּמוֹ שֶׁעָשׂוּ בְּיוֹם הָרִאשׁוֹן. הַשִּׁיר שֶׁהָיוּ הַלְוִיִּם אוֹמְרִים (תהלים פב) "יִמוּטוּ כָּל מוֹסְדֵי אֶרֶץ" [אם חל שַׁבָּת בְּאַחַד מִיָּמֵי הַחֹל יִמוּטוּ נִדְחָה⁷]. וְעוֹשִׂין מִמֶּנּוּ ג' פָּרָקִים עַל כָּל פָּרָק תְּקִיעָה תְּרוּעָה תְּקִיעָה כַּנִּל:

7. See above, §179 note 26.

twelve of them were given to twelve of the *mishmaros*, and the last *mishmar* would offer two lambs. They gave them to drink and checked them for any blemish, etc. The song the Leviim would sing was Psalm 81, containing the verse: *From the burden I removed his shoulder, etc.* (*Tehillim* 81:7); dividing it into three stanzas, with trumpet blasts accompanying each segment.

185.

On the seventh day, after the morning *tamid*, during the sixth hour, they would bring seven bulls, two rams, and fourteen lambs, all as *olos*, as well as one *chatas* goat. They gave these animals over to the twenty-four *mishmaros* of the Kohanim: to each *mishmar*, one offering. They gave them to drink and checked them for any disqualifying blemish, etc., all as they had done on the first day. The song that the Leviim sung was Psalm 82, with the verse: *All the foundations of the earth will totter* (*Tehillim* 82:5), [and if Shabbos were to fall on one of these days of Chol HaMoed, the song of ... *will totter* is pushed aside^[7]]. As mentioned earlier; they would divide it into three stanzas, with trumpet blasts accompanying each segment.