

27 Adar II 5774  
March 29, 2014



Sukkah Daf 54

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**Tzvi Gershon Ben Yoel (Harvey Felsen) o”h**

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### **Blowing on the steps or the altar**

The Mishna enumerated the 48 blasts blown on a Friday during sukkos. The Gemora notes that the list does not include the 3 blasts on the tenth step, which the earlier Mishna had listed.

The Gemora explains that this Mishna follows Rabbi Eliezer ben Yaakov, who says they didn't blow on the tenth step.

The Gemora cites a braisa which says that they blew on the tenth step, and then cites Rabbi Eliezer ben Yaakov saying that they only blew on the altar.

The Gemora explains that only three blasts were blown, and the dispute is where they occurred. Rabbi Eliezer ben Yaakov says that once they blew for the opening of the gates on the way to draw the water, there was no need to blow on the steps, and therefore it is preferable to blow on the altar. The Sages say that once they blew when they drew the water, there was no need to blow on the

altar, when the water was libated, and therefore it is preferable to blow on the steps.

### **Blowing for multiple mussaf sacrifices**

When Rabbi Acha bar Chanina came from the south, he brought along a braisa which explains the verse which mandates that the sons of Aharon will blow with the trumpets.

This seems unnecessary, as another verse already states that “you should blow with the trumpets on your sacrifices,” and we therefore learn from it that the blowing is commensurate with the mussaf sacrifices.

Rabbi Acha bar Chanina explained that this means that each mussaf had its own set of blasts.

### **Maximum blasts**

The Gemora cites the Mishna's enumeration of the maximum of 48 blasts, which occurs on Friday of Sukkos,

and says that according to Rabbi Acha, the Mishna should have enumerated a maximum of 51, on Shabbos of Sukkos (21 like all days, 12 for the water drawing and libation, and 9 each for the mussaf of Shabbos and Sukkos).

Rabbi Zaira answers that the blasts for opening the gates were not blown on Shabbos, leaving the count at 48.

Rava rejected this on two counts. First, the Mishna says that every day (i.e., including Shabbos) had the minimum 21 blasts. Second, even if there were 48, the Mishna should have chosen this example, since we can learn from this enumeration two things – that we rule like Rabbi Eliezer ben Yaakov, and that each mussaf had its own blasts.

Rather, Rava answers that there were no blasts for drawing the water on Shabbos, reducing the count below 48.

The Gemora asks why the Mishna didn't give the example of Rosh Hashanah on Shabbos, which would have 48 blasts (21 like all days, and 9 each for the three mussaf sacrifices of Rosh Hashanah, Rosh Chodesh, and Shabbos).

The Gemora answers that the Mishna preferred the case of Friday on Sukkos, to teach that we rule like Rabbi Eliezer ben Yaakov.

The Gemora clarifies that the question was why the Mishna didn't list both cases, as both are 48.

The Gemora answers that the Mishna didn't enumerate all the cases of 48 blasts.

The Gemora asks what the Mishna left out aside from Rosh Hashanah on Shabbos, and answers that it left out the eve of Pesach, which had 27 extra blasts for the three shifts of the Pesach sacrifice.

The Gemora rejects this, as the Mishna may be Rabbi Yehudah, who says that the third shift was so small that they never got to the middle of the first round of Hallel, leaving a total of less than 48 blasts.

The Gemora challenges this, as the Mishna which counts each set of tekiah/teruah/tekiah as three does not follow Rabbi Yehudah, who considers them to be one unit, but answers that

the Mishna's author may have agreed with Rabbi Yehudah about the Pesach shifts, but not about the count of the blasts.

Rather, the Gemora says that the Mishna left out the eve of Pesach which is a Friday, which had an extra 6 to announce the onset of Shabbos, restoring the total of 48.

### **Sukkos on Friday**

The Mishna said that the maximum blown was 48.

The Gemora challenges this from the case of an eve of Pesach on Shabbos, which had an extra 9 for the Shabbos mussaf, giving a total of 51 according to Rabbi Yehudah, and 57 according to the Sages.

The Gemora answers that the Mishna only lists cases that occur every year.

The Gemora challenges this, as not every year has a Friday during the intermediary days of Sukkos, as Friday may sometimes occur on the first day of Sukkos.

The Gemora answers that when the calendar falls out this way, the court

pushes off Rosh Hashanah by a day, to avoid Yom Kippur occurring on a Sunday.

The Gemora challenges this from a Mishna which says that on Yom Kippur night one may burn the fats from the afternoon sacrifice of preceding day that was a Shabbos, indicating that Yom Kippur can be on a Sunday.

The Gemora also challenges this from Rabbi Zaira, who cited a braisa which says that on a Friday Yom Kippur, no blasts were blown to warn people to stop working (since they already couldn't work), and that when Yom Kippur was on Sunday, no havdalah was made at the conclusion of Shabbos, indicating that it can fall on a Sunday.

Rabbi Zaira said that when he was in Babylonia, he had said that this braisa is according to both Rabbi Akiva, who says that one may not burn the fats from Shabbos sacrifices on Yom Kippur, and Rabbi Yishmael, who say that one may. When he arrived in Eretz Yisrael, he found Rabbi Yehudah the son of Rabbi Shimon ben Pazi, who said that this is only according to Rabbi Akiva, since his position that no fats of Yom Kippur and Shabbos can be burned on each other

puts them at the same level of sanctity, but Rabbi Yishmael, whose position that one may burn the Shabbos fats on Yom Kippur puts Yom Kippur on a lower level, would say that one does say havdalah.

The Gemora answers that our Mishna, which assumes that Sukkos cannot begin on a Shabbos, follows the Sages, who say that we do avoid Yom Kippur on a Sunday, while the Mishna about burning Shabbos fats, and Rabbi Zaira's braisa, follow the opinion of acherim – others, who say that the sequence of months in a year always follows an alternating pattern of 30 and 29 days, with no adjustments made.

The Gemora challenges Rabbi Acha from a braisa which says that if Rosh Chodesh is on Shabbos, its song for the sacrifice takes precedence over the Shabbos one. If there were blasts for each mussaf, both songs should be recited.

Rav Safra answers that the braisa is discussing which song came first. Although we usually start with the more frequent one, Rabbi Yochanan explains that we want to highlight the fact that the court declared Rosh Chodesh in its proper time.

The Gemora challenges this, as we already highlight this from the placement of the Rosh Chodesh's sacrifice's limbs. The Mishna says that the limbs of the morning tamid offering are placed on the eastern side of the bottom half of the ramp, the mussaf ones are placed on the western side of the bottom half, and the Rosh Chodesh ones are placed right below the molding of the altar (i.e., the upper part of the ramp), and Rabbi Yochanan explains that this was done to highlight that the court declared Rosh Chodesh in its proper time.

The Gemora answers that we do two things to highlight the declaration, since some will see one and some will see the other.