

26 Adar II 5774
March 28, 2014



Sukkah Daf 53

Produced by Rabbi Avrohom Adler, Kollel Boker Beachwood

Daf Notes is currently being dedicated to the neshamah of

Tzvi Gershon Ben Yoel (Harvey Felsen) o"h

May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

1) THE SIMCHAS BEIS HA'SHO'EVAH

(a) Women could sift wheat by its light.

(b) The sages who had not tasted sin gave thanks for their youth which did not embarrass their old age, and those who had repented would give thanks for that.

(c) Both groups proclaimed the blessings of he who had not sinned, calling upon the sinner to then repent.

(d) Hillel proclaimed in his joy: If I am here, everyone is here; but if I am not here, who is here?

He also used to recite as follows: To the place that I love, there My feet lead me: if you will come into My House, I will come into your house; if you will not come to My House, I will not come to your house, as it is said: In every place where I cause My name to be mentioned, I will come to you and bless you.

2) OTHER AGADIC TEACHINGS

(a) Hillel saw a floating skull upon the water. He said to it: Because you did drown others, they have drowned you, and they that drowned you shall be drowned as well.

(b) (R. Yochanan): A person's own feet deliver him to the place he is to die, as demonstrated in the incident of the two Soferim whom Shlomo ha'Melech tried to save.

There were once two Cutheans who attended on King Solomon, and these were Elichoreph and Achyah, the sons of Shisha, scribes of Solomon. One day Solomon observed that the Angel of Death was sad. 'Why', he said to him, 'are you sad?' 'Because', he answered him, 'they have demanded from me the two Cutheans who sit here'. Solomon thereupon gave them in charge of the spirits and sent them to the town of Luz. When, however, they reached the town of Luz, they died. On the following day he observed that the Angel of Death was in cheerful spirits. 'Why', he said to

him, 'are you cheerful?' 'To the place', the other replied, 'where they demanded them from me, that is where you sent them!' Solomon thereupon uttered the saying: 'A man's feet are responsible for him; they lead him to the place where he is wanted'.

3) THE SIMCHAS BEIS HA'SHO'EVAH (cont.)

(a) R. Shimon b. Gamliel would juggle eight torches.

(b) He alone was able to do Kidah (bowing on his thumbs, kissing the ground then stand up).

1. Levi did Kidah before Rebbi and became lame.

2. Question: But R. Elazar taught a different reason for Levi's becoming lame!?

3. Answer: Both factors contributed.

(c) Levi performed before Rebbi by juggling eight knives.

(d) Shmuel performed before the Persian king with eight cups of wine.

(e) Abaye juggled before Rabah with eight eggs (some say, four).

(f) (R. Yehoshua b. Chananyah, a Levi): We did not sleep during the Simchas Beis ha'Sho'evah (and he enumerated the activities of the Levi'im) 24 hours a day.

(g) Question: But from the laws of vows we see that one cannot go three days without sleep.

(h) Answer: Rather, we did not taste sleep because we only dozed on one another's shoulder.

4) THE FIFTEEN STEPS

(a) Question (R. Chisda to the Amora of Agadah before him): What is the source for Dovid ha'Melech's 15 Shir ha'Ma'alos?

(b) Answer (Amora citing R. Yochanan): It was in order to bring Mei Tehom back up 15,000 Garmidi.

1. Dovid ha'Melech dug the Shitin.

2. The depth waters surged up and threatened to flood with world.

3. Question: Then they should not be called Ma'alos!?

4. Answer: The waters went too low, as described.

5. When King David had begun the excavations for the foundation of the Temple, the waters of the subterranean deep came up and threatened to flood the planet. King David thought to inscribe the Divine Name on a piece of earthenware and cast it into the waters. No one told him the *halachah*. David said: Whoever knows this *halachah*, and does not tell it to me, should be

strangled by his throat. His teacher, Achitofel, ruled that it would be permissible to do so based on the following *kal vachomer*: If, for the sake of peace between a husband and his wife whom he suspects of infidelity, the Torah commands us to erase His Name by placing the parchment into water, then it is certainly permissible to cast the Name into the waters to save the entire world! King David immediately wrote the Divine Name on a shard, cast it into the waters, which then subsided and remained in its place.

6. The waters went down too far, and Dovid ha'Melech elevated them with his Songs of Ascent to a depth of 1000 amos.

(c) (Ula): This implies that the groundwater is at that depth.

(d) Question: But we find water at much less depth!?

(e) Answer: That water comes from the "ladder" of the Euphrates River.

5) THE KOHANIM COMING DOWN TO THE TENTH STEP

(a) Question (R. Yirmiyah): Did they come down ten steps, to the fifth, or five steps to the tenth?

(b) Answer: The *Gemora* leaves this question unresolved.

6) THEY TURNED THEIR BACKS ON HASHEM

The *Gemora* expounds: From the implication of the verse, "and their faces toward the east," do I not already know that "their backs were toward the Temple"? This is telling us that they would uncover themselves and defecated towards Heaven above.

7) "ANU L'KAH UL'KAH EINEINU"

(a) Question: But R. Zeira taught that such repetition is forbidden (like Modim Modim)!?

(b) Answer: [They bowed to the East while] we bow to Hash-m, and our eyes turn to Hash-m.

8) MISHNAH: THE TEKI'OS

(a) There are not fewer than 21 Trumpet blasts in the Temple and, on some days, it can be as many as 48, as enumerated.

Every day, there were twenty-one, as follows: three were sounded on opening the Courtyard gates in the morning, nine when offering the morning tamid, nine when offering the afternoon tamid. When there was a mussaf offering, they added another nine. On Friday, they added another six: three as a sign to the

people to cease from work and three to mark a distinction between the holy and the mundane. On Friday, in the Intermediate days of the Sukkos Festival, there were therefore forty-eight blasts, as follows: three at the opening of the gates, three at the upper gate, three at the lower gate, three at the water-drawing, three at the altar, nine at the tamid morning sacrifice, nine at the tamid evening sacrifice, nine at the mussaf sacrifices, three as a sign to the people to cease from work, and three to mark a distinction between the holy and the mundane.

9) The Gemora notes that our Mishna does not follow the opinion of Rabbi Yehudah, for it was taught in a braisa: Rabbi Yehudah said: They blew never less than seven blasts, and never more than sixteen.

The Gemora explains the principle that they are disputing: Rabbi Yehudah says: Teki'ah (a long blast), teru'ah (short blasts), teki'ah are regarded as one sound, whereas the Sages hold that teki'ah is a separate sound, teru'ah is a separate sound, and so is the last teki'ah (so that which the Sages says is twenty-

one, R' Yehudah counts as seven, for each set of three is reckoned as one).

The Gemora cites the Scriptural sources for each of their respective opinions.

The Gemora asks: According to whom will be the following teaching of Rav Kahana that there may be no pause whatsoever between a teki'ah and a teru'ah?

The Gemora answers: It is following Rabbi Yehudah (who maintains that the three sounds comprise a single mitzvah).

The Gemora asks: But is this not obvious?

The Gemora answers: You might have thought that it can be in accordance even with the Sages (for they hold only that there should not be a long pause between the sounds), and it is taught like this only to exclude the view of Rabbi Yochanan, who ruled that if one hears nine sounds of the shofar at nine different hours of the day (on Rosh Hashanah), he has fulfilled his obligation; therefore we are informed that this is not so.