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Sukkah Daf 55

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Daf Notes is currently being dedicated to the neshamah of

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An objection was raised from that which Rava bar Shmuel learned: Since it might have been presumed that as the trumpet is sounded for the Shabbos on its own and for Rosh Chodesh on its own, it is also sounded for each mussaf offering separately. The Torah, therefore, teaches explicitly: And on your Rosh Chodesh. Isn't this then a refutation of Rav Acha? The Gemora notes: It is indeed a refutation.

The Gemora asks: But how is the inference made?

Abaye answered: The Torah says: And on your Rosh Chodesh, whereby all the months are compared with one another.

Rav Ashi answered: It is written: your month, and it is written: On the beginnings of. What month is it that has two beginnings? It is, you must say,

that of the New Year, and the Torah nevertheless says: your month, viz., that it is to be regarded as one.

Furthermore, it has been taught: What did they recite on the first day of the Intermediate Days? Ascribe to Hashem, O you sons of might. On the second day what did they recite? But unto the wicked God said. On the third day what did they recite? Who will rise up for me against the evil-doers? On the fourth day what did they recite? Consider, you brutish among the people. On the fifth day what did they recite? I removed his shoulder from the burden. On the sixth day what did they recite? All the foundations of the earth are moved; and if the Shabbos occurred on any of these days 'are moved' is to be superseded. Rav Safra assigned to them the mnemonic Humbahi. Rav Pappa assigned to them the mnemonic Humhabi; and the mnemonic for you is 'the escort of the scribes'. Now, the

Gemora concludes, is not this a refutation of Rav Acha bar Chanina (who ruled above that for every mussaf offering of the day there were special blasts, thus requiring also special Psalms, while here it is ruled that one Psalm superseded the other)? It is indeed a refutation.

The Gemora asks: But didn't Rav Acha bar Chanina quote both a Scriptural verse and a braisa (to support his View)?

Ravina answered: The meaning of the braisa is that the trumpet blasts are lengthened.

The Rabbis of Caesarea in the name of Rav Acha stated: It means that the number of the trumpeters is to be increased.

The Gemora asks: And we who keep two days of Sukkos, how do we proceed?

Abaye ruled: The paragraph for the second day is to be omitted.

Rava said: That of the seventh day is omitted.

A braisa was taught in agreement with Rava: If the Shabbos falls on one of them, 'are moved' is omitted.

Ameimar instituted in Nehardea to go back and repeat the previous portions.

On the first Yom Tov of Sukkos, thirteen bullocks were offered, two rams and one he-goat. Fourteen he-lambs therefore remained for the other eight watches of Kohanim. On the first day, six offered two each and the remaining two offered one each. On the second day, five watches offered two each and the remaining four offered one each. On the third day, four watches offered two each and the remaining six offered one each. On the fourth day, three offered two each and the remaining eight offered one each. On the fifth day, two offered two each and the remaining ten offered one each. On the sixth day, one offered two and the remaining twelve offered one each. On the seventh day, all were equal. On the eighth day, they again cast lots, as on the other festivals. They said that the

watches that offered bullocks on one day should not offer them on the morrow, but that they should take their turns in rotation.

The *Gemora* asks: Must we say that our Mishnah represents the view of Rebbe, and not that of the Rabbis, since it has been taught in a braisa: For the bull which is offered on the Eighth Day lots are cast afresh; these are the words of Rebbe, but the Sages ruled: One of the two watches which did not have a third turn in the bulls offered it?

The *Gemora* answers: You may even say that it represents the view of the Rabbis, for do not two watches also require the casting of lots?

The *Gemora* asks: Whose view is followed in that which has been taught: All the watches repeated a second and a third time, with the exception of two watches who repeated a second time but not a third one? Must we say that it follows that of Rebbe, and not that of the Rabbis?

The *Gemora* answers: You may even say that it follows that of the Rabbis,

but the statement that they did not repeat a third time refers to the bulls of the Festival (although they did have a third turn with the bulls of Shemini Atzeres).

The *Gemora* asks: What then does this teach us?

The *Gemora* answers: It is this that we were taught, that he who offered bulls on one day shall not offer them on the morrow, but they must all take their turns in rotation.

Rabbi Elozar stated: To what do those seventy bulls that were offered during the seven days of the Festival correspond? It is to the seventy nations. To what does the single bull of Shemini Atzeres correspond? It is to the singular nation of Israel. This may be compared to a king of flesh and blood who said to his servants, "Prepare for me a great banquet," but on the last day he said to his beloved friend, "Prepare for me a small meal that I may derive benefit from your company."

Rabbi Yochanan said: Woe to the idolaters, for they had a loss (of something precious), and do not know what they have lost. When the Temple was in existence the Altar atoned for them, but now, who shall atone for them?

At three periods in the year (the three pilgrimage festivals during the year; Pesach, Shavuos and Sukkos), all the watches of the Kohanim shared equally in the festival sacrifices and in the division of the lechem hapanim (the showbread). On Shavuos they used to say to the Kohen: Here is matzah (lechem hapanim) for you, and here is chametz (the shte'i halechem that was offered on Shavuos).

The watch whose period of service was fixed for that festival week offered the tamid, vow offerings, voluntary offerings and all other communal offerings; and this watch offered them all.

The *Gemora* asks: But don't the sacrificial parts (emurim) belong to the Most High (so why does the *Mishna* say

that it is divided amongst the Kohanim)?

Rav Chisda replied: The meaning is that which is said (for 'emurim' has this connotation as well) to be offered on the festivals.