



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Succah Daf Nun Aleph

- **R' Pappa** said, the issue whether the playing of instruments is an essential part of the korban is a machlokes Tanna'im. A Mishna says, **R' Meir** says that the instrument players were servants of the Kohanim. **R' Yose** says they were Yidden from families with pure lineage who could marry Kohanim. **R' Chanina ben Antignus** said they were Levi'im. Presumably, **R' Meir** must hold that the instrument playing is not essential, and **R' Chanina** must hold that it is!
 - **Q:** Based on that assumption, what does **R' Yose** hold? If it is essential, only Levi'im should be allowed. If it is not essential, even servants should be allowed!? **A:** All agree that the instruments are not essential. The machlokes is only regarding what actually took place. The importance of the machlokes is regarding whether we say that one who is on the singing platform (e.g. playing an instrument) is automatically assumed to be of pure lineage, whether we can assume that one can give his ma'aser to him, or whether no assumptions at all are made.
- **R' Yirmiya bar Abba** said, the machlokes between **R' Yose bar Yehuda** and the **Rabanan** is actually regarding the playing of instruments for Simchas Beis Hasho'eiva. **R' Yose** says that even this playing overrides Shabbos, and the **Rabanan** say it does not even override Yom Tov. However, regarding playing for a korban, all agree that such playing is essential to the korban and would therefore even override Shabbos.
 - **Q:** A Braisa says that **R' Yose** and the **Rabanan** argue with regard to the playing of instruments at the Beis Hasho'eiva. This refutes **R' Yosef's** understanding of the machlokes (he said they only argue regarding playing for the korbanos)!? **TEYUFTA!**
 - **Q:** Must we say that they all agree regarding playing for korbanos that it does override Shabbos, in which case **R' Yosef** is refuted regarding this point as well (he said that there is machlokes regarding the playing for korbanos on Shabbos)? **A:** It may be that they argue regarding Beis Hasho'eiva and Shabbos. The reason that the machlokes was said in terms of Beis Hasho'eiva was to show that **R' Yose** allows Shabbos to be overridden even for this.
 - **Q:** Our Mishna says that it is the Beis Hasho'eiva playing that does not override Shabbos. This suggests that the playing for the korban does. This must follow the **Rabanan** (because **R' Yose** says that even the playing for Beis Hasho'eiva overrides Shabbos). This refutes **R' Yosef's** view that they argue regarding the playing for the korban!? **TEYUFTA!**
- The view that the playing of the instruments is essential for the korban is based on the pasuk that mentions the playing of instruments right after mentioning the "Shir Hashem". The view that the playing of the instruments is not essential for the korban is based on the pasuk that discusses the "shir" and the trumpets (which are not instruments) without making any mention of playing instruments.
 - The view that it is not essential understands the first pasuk as referring to instruments to accompany the singing and thereby improve it, but not as an essential component. The view that it is essential understands the second pasuk as comparing the singing to the trumpets, that they both must be done through a keili (i.e. an instrument).

MISHNA

- One who never saw the Simchas Beis Hasho'eiva has never seen true joy.

- On the night following the first day of Yom Tov, the Kohanim and Levi'im would go down to the Ezras Nashim, where they instituted a great thing.
- There were golden menorahs there, with 4 golden bowls on top of each of them. Each Menorah had a ladder next to it. There were 4 young Kohanim who were assigned to the menorahs, each Kohen holding a pitcher of 120 lug of oil, which they poured into each bowl. The worn out pants and belts of the Kohanim were used for wicks and to light the fires. There was no courtyard in Yerushalayim that was not lit up from the fires. The Chassidim and "anshei ma'aseh" would dance with fiery torches in their hands, while singing shiros v'sishbachos. The Levi'im would stand on the 15 steps leading from the Ezras Nashim to the Ezras Yisroel with countless instruments. The 15 steps corresponded to the 15 "Shir Hammalos" in Tehillim. Two Kohanim would stand at the Upper Gate with trumpets. When the person in charge of the Kohanim called out, those Kohanim would blow a tekiah, teruah, and tekiah. When they reached the 10th step, they blew that again. When they reached the Azarah, they blew that again. They continued to blow teki'os until they reached the gate used to exit on the east. When they reached the gate, they turned back to the west and said, "Our fathers would face the east and bow to the sun, but our eyes are only towards Hashem". **R' Yehuda** says they would say "We are for Hashem and our eyes are towards Hashem".

GEMARA

- A Braisa says, one who never saw the Simchas Beis Hasho'eiva has never seen true joy; one who never saw Yerushalayim in its glory, never saw a beloved city; one who never saw the Beis Hamikdash as it stood, never saw a magnificent building.
 - **Q:** Which Beis Hamikdash is referred to in the Braisa? **A: Abaye** said, it refers to the second Beis Hamikdash, which **Rava** says was built of green and white marble. **Others** say it was built of green, blue and white marble. One row was set in and the next protruded out, and it then repeated this design, which allowed for the placement of cement. They thought to cover it with gold, but the **Rabanan** said it is better without the gold, since it gave the look of waves of the sea.
- A Braisa says, **R' Yehuda** says, one who never saw the setup of the shul of Alexandria in Egypt has never seen the honor of the Yidden. It was large enough for 1.2 million people, and a double row of special benches were set up for the aristocrats. There were also 71 golden chairs for the large Sanhedrin, each chair made of an enormous amount of gold. A flag would be raised at the appropriate time to say "Amen", so that the people who were too far from the chazzan to hear him were able to answer. Also, all the people would sit in groups of their trade. This way, poor people with a skill would know where to go to get a job and support their families.
 - **Abaye** said, Alexander the Great killed all these people. They were punished with this death because they transgressed the pasuk that says that the Yidden should not return to Mitzrayim. Alexander reached Egypt and found the Yidden reading the pasuk that says that Hashem will bring a nation from afar against them. Alexander realized that his ship arrived in Egypt in just 5 days, in what should have taken 10 days. He took this as a sign that the Yidden were being given into his hands, and he killed them.