



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

### Succah Daf Nun Daled

EREV SHABBOS SHEBITOCH HACHAG...

- **Q:** The Mishna did not take into account the blowing that was done when the Kohanim reached the 10<sup>th</sup> step!? **A:** The Tanna of the previous Mishna who says they blew on the 10<sup>th</sup> step will hold they did not blow when the aravos were placed by the Mizbe'ach. The Tanna of this Mishna who says that they blew when placing the aravos by the Mizbe'ach is **R' Eliezer ben Yaakov**, who holds that they did not blow when they were on the 10<sup>th</sup> step.
- **R' Acha bar Chanina** taught a Braisa, that when the pasuk says the seemingly repetitive words of "yiski'u bachatzotzros", it teaches that each and every mussaf gets its own set of blowing (if it is Shabbos and Succos there are 2 mussafim, and therefore 2 sets of blowing).
  - **Q:** If this is true, the Mishna should say that on Shabbos and Succos there are 51 blows (because each mussaf gets 9 blows)!? **A:** **R' Zeira** said, they would not blow at the opening of the gates on Shabbos (which means that Shabbos on Succos had the same total of 48).
    - **Q:** **Rava** asked, 1) the Mishna says that there were 3 blows at the opening of the gates *every day* (which seems to include Shabbos), and 2) even if the number of blows on Shabbos of Succos are equal to that of Friday of Succos, the Mishna would be better to choose the example of Shabbos, because it also gives the opportunity to demonstrate the point of **R' Acha bar Chanina**, that each mussaf was accompanied by 9 blows!? **A:** **Rava** said, there were no blows for the drawing of water on Shabbos (because water was not drawn on Shabbos, which therefore means there were 12 less blows).
    - **Q:** Why doesn't the Mishna use the example of Rosh Hashana that falls on Shabbos, in which case there are 3 mussafim (Rosh Hashana, Rosh Chodesh, and Shabbos), which each had 9 blows, and when added to the 21 of every day resulted in 48 blows!? **A:** The Mishna wanted to use the example of Friday of Succos, because it teaches the view of **R' Eliezer ben Yaakov**, that there were no blows on the 10<sup>th</sup> step, but there were blows when placing the aravos at the Mizbe'ach.
      - **Q:** Why not give both examples? **A:** The Mishna gave one example, and left out others.
      - **Q:** What other examples did the Mishna leave out? **A:** It left out Erev Pesach, which also had 48 blows (because there was a set of 3 blows for every saying of Hallel, which was said 3 times by each of the 3 groups bringing the Korbon Pesach).
        - **Q:** The Mishna can be said to be following **R' Yehuda**, who said that the 3<sup>rd</sup> group bringing the Pesach never had time to say Hallel even once (because there were very few people in the group and the bringing of their Pesach went quickly), and therefore the case of Erev Pesach is not considered to be left out!? **A:** We already said earlier that the Mishna does not follow **R' Yehuda** (because he counts each set as one blow).
        - **Q:** Maybe the Tanna of our Mishna does not hold like **R' Yehuda** regarding counting the sets as one blow but does hold like him regarding Erev Pesach, in which case it can't be said to have

been left out. If so, what else was left out besides Shabbos of Rosh Hashana? **A:** The Mishna left out Erev Pesach that falls on a Friday, that has the additional 6 blows that signal the oncoming Shabbos.

#### V'EIN MOSIFIN AHL ARBA'IM USHMONAH

- **Q:** What about Erev Pesach that falls on Shabbos, on which according to **R' Yehuda** there are 51 blows, and according to the **Rabanan** there are 57 blows!? **A:** The Mishna was discussing the maximum per day for a day that falls out every year. Erev Pesach that falls out on Shabbos is not an annual occurrence.
  - **Q:** The example given by the Mishna (Friday of Succos) does not happen every year either, because it does not happen when the first day of Succos falls on a Friday (there is no drawing of water on the first day of Succos)!? **A:** Beis Din does not allow the first day of Succos to fall on a Friday, because that would mean that Yom Kippur would have to fall out on Sunday, which the **Rabanan** did not want to happen (because anyone who died on Shabbos would have to wait 2 days to be buried, and the vegetables prepared to break the fast would no longer be fresh).
    - **Q:** A Mishna and a Braisa discuss certain halachos that apply to Yom Kippur that falls on a Sunday. We see that we don't push it off!? **A:** Our Mishna which holds that we play with the days to make sure that Yom Kippur does not fall on a Sunday follows the **Rabanan**. The Mishna and Braisa that say that it is allowed to fall on a Sunday follow the **Others**.
- **Q:** A Braisa says, when Rosh Chodesh falls on Shabbos, the song of Rosh Chodesh is sung for the mussaf and pushes away the song for Shabbos. This is problematic according to **R' Acha** who said earlier that each Korbon Mussaf gets its own set of blowing. Each mussaf should similarly get its own song as well!? **A:** When the Braisa says it "pushes it away", it means that it pushes it into second place, so that the song for Rosh Chodesh is sung *before* the song for Shabbos.
  - **Q:** Under the rule of "tadir v'she'eino tadir, tadir kodem", the song of Shabbos should be sung first!? **A:** This was an exception to that rule, because Beis Din wanted to publicize that Rosh Chodesh was established on that day.
    - **Q:** We find that a different method of publicizing was used (the pieces of the Rosh Chodesh korbon were placed on the upper half of the ramp of the Mizbe'ach, whereas the pieces of the Tamid and of the Shabbos mussaf were placed on the lower half)!? **A:** Both methods were used, to try and ensure that it became known to as many people as possible.