

## OVERVIEW of the Daf

### 1) Clarifying the Mishnah (cont.)

A Baraisa illustrates how bright Yerushalayim was from the candelabrum of the Water Drawing Ceremony.

### 2) The praises recited at the Water Drawing Ceremony

A Baraisa records the sayings of different sages while celebrating at the Water Drawing Ceremony.

Another Baraisa records the saying of Hillel the elder and the Gemara digresses to cite other sayings of Hillel the Elder.

R' Yochanan, based upon one of the cited sayings of Hillel the elder, teaches that a person's feet are his guarantors and will bring him where he needs to be.

The Gemara recounts a related incident.

The juggling and acrobatic feats of different sages are retold.

In the midst of this discussion, the Gemara discusses the cause of Levi becoming lame.

R' Yehoshua ben Chananya gives a description of the daily routine that was followed on Sukkos.

### 3) The fifteen chapters of שיר המעלות

A rabbi explained before R' Chisda the origin of the fifteen chapters of שיר המעלות.

Ulla deduces from a detail of the above explanation that the thickness of the earth is one thousand amos.

### 4) Clarifying the Mishnah (cont.)

R' Yirmiyah questions whether the Mishnah means that the kohanim stood on the tenth step going up or going down. The issue is left unresolved.

A Baraisa identifies and explains the pasuk that served as the necessity for the procession to declare the people's commitment to Hashem rather than to the sun.

The Gemara explains why, according to R' Yehudah's version, it was not offensive to mention Hashem twice in the same praise.

**5) MISHNAH:** The Mishnah gives a general description of the different number of trumpet blasts that were blown in the Beis HaMikdash on different days during the year.

### 6) Identifying the author of the Mishnah

It is noted that the Mishnah which records the number of trumpet blasts as ranging between twenty-one and forty-eight is inconsistent with R' Yehudah who teaches that the range is between seven and sixteen.

The Gemara explains that the point of dispute is whether a set of tekiah-teruah-tekiah is considered one or three blasts.

The source for the different opinions and the exchange between the two opinions is recorded.

A statement of R' Kahana is identified as consistent with R' Yehudah, and the Gemara explains why one may have thought differently regarding the authorship of the statement. ■

## Distinctive INSIGHT

*If I am here, everyone is here*

אמרו עליו על הלל הזקן...אמר אם אני כאן הכל כאן

*It was said about Hillel the Elder, when he used to celebrate at the rejoicing of the Simchas Beis HaShoeva, that he made the following proclamation: "If I am here, then everything is here. If I am not here, then who is here?"*

The Magid from Vilkomehr explains this statement of Hillel with a parable. A small city had a meager population of poor and simple people. One citizen in the town was a man of significant financial means and who possessed a reasonable business acumen. That man had contacts throughout the country, and he was able to wield leverage and control of some markets. His neighbors asked him to travel to a nearby town to purchase some goods at a decent price. The friends from the tiny town considered this man to be a world-class merchant and a renowned financier, but when he arrived in the larger town to do business, he realized that his relative status was barely average. The market was filled with brokers and dealers who dealt with massive sums and powerful purchasing controls, all of which humbled the man. He felt weak and insignificant. When he returned to his hometown with a broken and lowly spirit, the residents of his village wondered what had happened to him. He tried to explain to them what had transpired. "Although from your perspective you see me as rich and honorable, I had to circulate and deal with others who are in the financial markets. I quickly realized that my true stature is quite low, and I have no reason to conduct myself with authority."

Hillel the Elder was considered by all to be their mentor and teacher. He was gifted with countless impressive qualities, as he was outstanding in Torah and in wisdom. Additionally, he descended from distinguished lineage. Yet, everyone was stunned as they watched how he conducted himself in a manner of humility and simplicity. When the nation celebrated the Simchas Beis HaShoeva, and they found themselves in a state of spiritual ascent, Hillel used the opportunity to explain his manner of conduct. "If I am here" - this means that if I would use my own self as a measure of accomplishment, then perhaps I could fool myself into thinking that "everything is here." Then there would be some consideration that I have something to show for myself. However, "I am not here." I do not evaluate my goals in terms of what I have accomplished here on earth, for I am aware of the heavens and the many levels of angels and spiritual beings in the various spheres. Our accomplishments here pale in comparison with the grand scale of things, and it is for this reason that I do not feel haughty in my simple role. In fact, the contrary is the case, as I feel humbled and lowly in the few things that I feel I can do for the community and for myself." ■

# HALACHAH Highlight

## Refraining from sleep for three days

והאמר ר' יוחנן שבועה שלא אישן שלשה ימים מלקין אותו וישן לאלתר  
*But didn't R' Yochanan say [one who takes] "An oath that I will not sleep for three days" we administer lashes and he may sleep immediately.*

The reason one who takes an oath to refrain from sleep for three days is given lashes immediately is because it is impossible for a person to refrain from sleep for that period and thus the oath has no validity<sup>1</sup>.

One time a person was paid to protect a significant amount of money. In order to travel safely through the forest he carried a sword while a young man drove the wagon. An unarmed thief noticed that the watchman had fallen asleep whereupon he took the sword, beat the watchman and stole all the money. The owner of the money claimed that the watchman was liable for had he not fallen asleep he would have been able to defend himself against the attack with his sword. The watchman countered that falling asleep is the result of a circumstance beyond his control (אונס) and thus he should be exempt from liability. The case was presented to Rabbeinu Yitzchak of Vienna<sup>2</sup> for deliberation. Rabbeinu Yitzchak held the watchman liable for the theft based on our Gemara. Our Gemara indicates that it is impossible for a person to go three days without sleep. This means, deduces Rabbeinu Yitzchak, that one could refrain from sleeping for less

# REVIEW and Remember

1. How did Shlomo HaMelech unknowingly send two people to their death?
2. What was the schedule of activities in the Beis HaMikdash?
3. What steps did Dovid HaMelech take to prevent the world from flooding?
4. On what day were there forty-eight trumpet blasts in the Beis HaMikdash?

than three days, albeit with an extraordinary effort. Thus, the watchman was responsible to take the necessary steps to refrain from sleeping and since he did not take the necessary precautions he is liable.

In a similar discussion, Teshuvos Avnei Tzedek<sup>3</sup> cites a dispute between Poskim regarding a person who fell asleep and ר"ל killed someone while sleeping. The conclusion of the discussion is that the one who fell asleep is not exempt due to circumstances beyond his control, because we assume that he could have taken measures to prevent himself from falling asleep<sup>4</sup>. ■

1. רש"י ד"ה מלקין אותו
2. ספר אור זרוע ח"א סי' תשע"א
3. שו"ת אבני צדק (טייטלבוים) או"ח סי' ע"ה
4. ע"ע בשו"ת חת"ס קובץ תשובות סי' י"ח ■

# STORIES Off the Daf

## Divine justice

אמר לה על דאטפת אטפוך ומטיפך יטפון

Hillel HaZakein saw a skull floating on the water and proclaimed, "Because you drowned someone else, you were drowned. And those who drowned you will be drowned as well."

Once, a wealthy Jewish businessman hired a non-Jewish carter to take him to another city. As soon as they were all alone on the road, however, the carter reigned in his animals, unsheathed his sword, and ordered the merchant out of the carriage. The merchant immediately grasped the danger he was in. He could see that the cruel driver would not be deterred from murdering him in cold blood so that he could make off with his

money.

Just before the poor merchant was killed, he looked up and spotted an unusual bird perched on a stone nearby. He cried out to the driver, "This bird will bear witness and avenge my innocent blood!"

The driver paid his victim no mind and went through with his murderous scheme. His ill-gained wealth helped him rise higher and higher in the world, until he eventually found himself a minister, and then the viceroy to the king. Occasionally, he was invited to dine with the monarch, and at one such feast he noticed an unusual dish at the table.

"Tell me," the viceroy asked the waiter, "What sort of bird is that dish made of?"

The waiter named the very species of bird that had witnessed his past crime. The viceroy actually found this ironic—

the bird that was to avenge the murder was being served to him at the king's table! He began to laugh uncontrollably.

When the king asked what was so funny, the viceroy tried to put him off. But the king would not be deterred and insisted, on pain of punishment, to hear what was so amusing.

The Viceroy mused, "Why should the king mind if I killed and robbed some Jew long ago?" He told the king the entire story. Although the king was no friend of the Jews, he was very superstitious. The king immediately summoned the merchant's family and had the viceroy hanged in their presence and restored all their lost wealth.

The Ben Ish Chai, זת"ל, who told this story, concluded by exclaiming, "This is an embodiment of the verse: Hashem is a God of vengeance!" ■

