Intro

Today we will learn some of the topics we will learn about include the following:

More details about the rejoicing during Sukkot and the 15 Songs of Ascent

The significance of the 15 steps and the 15 Songs of Ascent

How many trumpet blasts were blown each day in the Temple?

Some of the key terms and concepts we will learn about include:

A person should never complain towards Heaven

A woman accused of adultery was made to drink water in which had been placed a piece of parchment with Hashem's name written upon it. The name would dissolve in the water.
So let's review...

Fortunate is one who has not sinned, but if he did, let him do teshuva, and Hashem will forgive him.

The would say:

Asher chetzonot v'ashera bishva

The would say:

Ashera le'dotenot v'shalav bishva

Both would say...

Ashera le'dotenot v'shalav bishva

Ashera le'dotenot v'ashera bishva

Both groups would praise by saying:

Asher chetzonot v'ashera bishva

Shlo na yishuv v'michal

Asher chetzonot v'ashera bishva

Ashera le'dotenot v'shalav bishva

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Hillel the Elder would praise by saying:

Asher chetzonot v'ashera bishva

Shlo na yishuv v'michal

If I am here, which says refers to Hashem being present in the Temple, everything is here. If I am not here, who is here?
When, as a result, became lame. However, Rava says that Rava once demonstrated in front of all the people, that Rava once demonstrated in front of all the people, saying: I am not here, who is here? Rava would juggle eight flaming torches without them touching each other.

Once demonstrated in front of all the people, that Rava became lame because he once complained to Hashem during a drought. The Gemara concludes that both of these caused him to become lame. Because of his disrespect during the drought, he was punished when he later performed Kiddush.

Another point regarding determining the time of day is that we cast over the earth to determine if it was morning or afternoon. The first hour of the day was for bringing the morning sacrifice, and the second hour was for bringing the morning sacrifice. We did not sleep during Sukkos, because of the schedule. The first hour of the day was for bringing the morning sacrifice, and the second hour was for bringing the morning sacrifice. We then proceeded directly to the Yom Tov meal, followed by the Korban Musaf.

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Since it is impossible to go three days without sleep, the Gemara says that they did not sleep properly that week. Rather, they would nap on each other's shoulders.

The Mishnah continues:

The higher the water is, the more moist and fertile the earth will become. 

The question remains unresolved.

Rabbi Yehoshua ben Hana said:

A person should never include:

- How many trumpet blasts were blown each day in the Temple?

- The significance of the 15 steps and the 15 Songs of Ascent

Today we will learn:

If I am here, which words of song and praise to Hashem.

Pious men, and men of good deeds, would dance before them and Hashem will forgive him.

Rabbi Yehoshua ben Hana would praise by saying:

Fortunate is our youth that did not embarrass our old age.

,in the Temple there were always two priests, one holding two trumpets – stood by the Upper Gate – also known as the "Altar Gate."

When they reached the 10th step, they repeated these sounds, and as Rashi explains, they prolonged this sequence, which is at the top of the steps that corresponded to the 15 songs of Ascent from the Shir Hamosheirot. These 15 steps were on Sukkos only, as detailed in the earlier Mishnah.

When King David was digging the liquids to flow into the waters from the deep came up and threatened to flood the world. Dovid asked whether we may write a Name of Hashem, on a shard, throw it in, so that the waters would subside. His mentor, ruled that it is indeed permissible, based on the following:

Dovid asked... whether we may write a Name of Hashem, on a shard, throw it in, so that the waters would subside.

Since, it is permissible to erase Hashem's Name to bring peace between husband and wife - it is certainly permissible to erase His Name to save the entire world.
Dovid threw the shard in, and the water subsided. However, it went too far down. Dovid said:

The higher the water is, the more moist and fertile the earth will be

Upon which, Dovid recited the 15 שיר המעלות, and brought the water back up to an acceptable depth of 1000 Amos below the surface. The Gemara points out that the water we find when we dig a little, comes from the tributaries of the river, the Euphrates, whose elevation and water pressure allows water to be almost at surface level.

The Mishnah continues:

The crier called out at daybreak, and they sounded a Tekiah, a Teruah, and a Tekiah. When they reached the 10th step, they repeated these sounds.

The Gemara asks whether מעלות שלמים means נמצאת תקיעה אחת משמונה

They descended five steps, and stood on the tenth step from the bottom - OR - נמצאת תקיעה אחת משמונה

They descended ten steps and stood on the tenth step from the top - generally referred to as the fifth step.

The question remains unresolved.
When they reached the gate that exits through the east, they turned their faces from east to west, and said:

- Our forefathers, who were in this place, had their backs to the Sanctuary and their faces towards the east, and bowed eastward to the sun.
- But our eyes are towards Hashem.’
- We are for Hashem, and towards Hashem are our eyes’.

When they reached the gate that exits through the east, they again repeated these sounds, and as Rashi explains, they prolonged this sequence, until they reached the gate that exits to the east.
The Gemara questions the repetition of Hashem’s name:
וגמר בר יזה
כלтратנים טעם טעם
כושי ארוך דוגם דוגם
Anyone who says “Shema Shema” is like someone who says “we give thanks, we give thanks,” and he is silenced from leading the prayers, because it seems like he is praying to two deities.
The answers that what they actually said was
הנה מצותיו קדושה
אניハイ משתחוים
They bowed eastward, and we bow to Hashem. AND,
不分י ליה מחלות
Our eyes hope towards Hashem. Since these are two thoughts, it is permitted, because it does not appear like praying to two deities. These is forbidden, because the same thought is being repeated.

Since were mentioned, משותם אינן
אין פחותן מעשידי אהבת הקדשה
אין מוסיפים על ארבעים ושבעה
On a given day in the week, there were never less than twenty one, or more than 48 trumpet blasts. The Mishnah elaborates
כל יום יהיו מעשידי אהבת הקדשה
שלועפרות תועימים
tתקועו והריעו ותקועו
Each day there were the following:
תקיקות
Three for opening the gates,
תשע
Nine for the morning, and
תשע
Nine for the afternoon - liable -
For a total of 21 -

בכוספין ויי מוסיפים דוג מעת
On a day that required a korban Musaf, they added nine for the Korban Musaf -
For a total of 28 -
The significance of the 15 steps and the 15 Songs of Ascent

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Fortunate is one who has not sinned, but if he did, let him do

Both groups would praise by saying;

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The

with flaming torches in their hands, and they would recite


So let's review…

We did not sleep during Sukkos, because of the schedule.

We then proceeded directly to the

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Afterwards, we would Daven Shacharis, bring the Korban


The question remains unresolved.

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The Gemara explains that their Machlokes is based on the Posuk (the minimum is seven תקעות, and the maximum is 16. The minimum is seven תקעות, and the maximum is 16.
The Tekiah, Teruah, Tekiah set is considered one blast, since they are mentioned together as one.
TheGemara explains that their Machlokes is based on... The Tekiah, Teruah, and Tekiah are counted as separate blasts - and as to this: שמע שמע
It teaches that each Teruah requires a Tekiah before it, and after it.