Sukka 45

Intro
Today we will learn

Some of the topics we will learn about include the following:

How the Sukkah was performed when the first day of Yom Tov was on שבת

How the ceremony was conducted

Where the עורות came from, and where they were placed by the Altar

When the Sukkah are recited for מזבח and לולב

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

The Gemara cites a Mishnah in מסכת מדות which describes the construction of the Sukkah from the ground up, in three parts.

The base of the Sukkah was 32 by 32 אמות אמות square, and one אמה high. The next section was indented one אמה all around, to be 30 by 30 אמות אמות square. The protrusion of the base is called the כלע שמש which required them to be higher than the מזבח in height to clear the surface.

The second section ascended five אמות, at which point the third section was again indented one אמה all around, to be 28 by 28 אמות אמות square. The protrusion created was called the כלע חמש, upon which the Kohanim would sometimes walk around for certain אבodos.

The third section ascended three אמות, to create the top of the Sukkah, and this was where the corners of one by one אמה protruded another אמה in height.
So let's review...

The Mishnah states the area below Yerushalayim mentioned above was called a place exempt from taxes.

A place exempt from taxes

The Gemara cites a Mishnah in which the Kohanim would sometimes circle the amot which the third section ascended three amot. This was where the corners of one by one would gather branches of from there.

The Gemara continues; in Hebrew implies they both have the same numerical value of 78.

The Gemara cites a Mishnah in which in Hebrew implies: An additional interpretation: The word is written in its plural form, it indicates two Mitzvos for which the palm branch is used, one time – and, according to the Tanna Kamma - they would say; Rashi explains; The reason is; We make a separate Brachah on the Sukkah every day – but we make only one Brachah - the first time one recited over the Sukkah. Therefore, we make only one Brachah - on the first day. This discussion continues on the following Daf.

A place exempt from taxes

The Mishnah continues; each one of the first six days of Sukkot, they would circle the Sukkah one time – and, according to the Tanna Kamma - they would bring them up to the Bais Hamikdash and stand them up at the sides of the mikdash - and, according to the Roshi, would take the posh on top of the mikdash. And their tips would bend over the top of the mikdash. The Mishnah continues; They would say the Posuk found in Hallel: Hashem, please save us now, Hashem, please bring success now. R' Yehuda holds that they would say;

The words are two of the seventy-two names which comprise the mystical name of Hashem of seventy-two parts:

On the seventh day of Sukkot - which we refer to as Sukkot - they would circle the Sukkah seven times.
The Mishnah continues;

When they completed this Avodah, and were ready to leave – according to the Tanna Kamma - they would say:

"To you is this beauty, To you is this beauty, מופ ETA – אני והו בגימטריא אנא ה'赀ענה נא

R’ Eliezer holds that they would say: “To Hashem and to you – מופ ETA, לולב מופ ETA, ממבה אמה – אני והו בגימטריא אנא ה'赀ענה נא

The Gemara on Amud Bais explains that they meant to say; י’לא יהוה ממבה

It is Hashem that we acknowledge and accept, and the מופ ETA that we praise.

The Mishnah continues;

This Avodah of the Aravah was performed all seven days of Sukkos, including Shabbos, with the following exception:

פ’שנה – לא שייחו מלקטין אמות וקטיניו אנא בגינתית טח תשכד כמעשהו בחול כמעשהו בשבת

For מפ ETA, the branches would be cut and gathered on Friday, and placed in golden barrels filled with water, so that they would not wither.

ר’ ירמיהו ברויא - במפעשתה בחול

כמעשהו ישנה פ’שנה ב,’אף ישראל אין להם אלא לב אחד לאביהם שבשמים

The wooden beams supported their gold plating.

ברייתא

כמעשהו בחול כך מעשהו בשבת

This discussion continues on the following Daf.
The Gemara on Amud Bais gives two reasons for this opinion. The words 'קופט תמרים' in the singular form indicates only one Mitzvah. However, 'קופט תמרים' read in its plural form indicates two Mitzvos - One with the lulav and the etrog themselves are only used to place around the Mazbech. The Mishnah continues; מוצא מצות ערבה cómo they would say; ו履约ין משהים ומNumberFormatException the Mishkan, its spiritual power remains standing forever. Although we no longer have the physical structure of the Mishkan, it indicates 2 Mitzvos that it requires a distinct Brachah for each. ר' אבהו says this refers to the sap which is the only 1 Mitzvah for the palm branches - that of taking them up at the sides of the Mazbech and not on it. The agents of Hashem, please save us now, Hashem, please bring success. - מוצא מצות ערבה כיצדора ו履约ין משהים ומNumberFormatException ר' אבהו says that since the word 'ברכות' is read in its plural form, it indicates two Mitzvos for which the palm branch is used. One, taking the lulav with the other three species - two, to encircle the Mazbech. The Tanna Kamma however holds that since the word is written fdemt, without the Vav, in the singular form, there is only one Mitzvah for the palm branches - that of taking it with the other three species - and those are only used to place around the Mazbech. The palm tree is symbolic of the Jewish people. Just like a palm only has one heart - and Rashi says this refers to the sap which is only in the trunk, not in the branches - so too, the Jewish people have only one heart devoted to their Father in Heaven. After fulfilling the Mitzvah on the seventh day, the adults would grab the Lulavim from the hands of the children and eat their meals as if they built a Sukkah. ו履约ין משהים ומNumberFormatException ר' אבהו says that since the word 'ברכות' is read in its plural form, it indicates two Mitzvos for which the palm branch is used. 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The Gemara now quotes a Baraita describing the branches:

> רבח ארון חומת ארוחת עשר מחמת מכית
> עד שרטות על מחצב אמם.

There were many long branches which were cut to stand eleven "אמה" high, so that they would lean an "אמה" over the top of the "מצבח".

To illustrate, the Gemara cites a Mishnah in which describes the construction of the Sukkah from the ground up, in three parts.

- The base of the Sukkah was 32 by 32 "אמות" square, and one "אמה" high. The next section was indented one "אמה" all around, and was 30 by 30 "אמות" square. The protrusion of the base is called the "סובב". נעל חמש הוא כמין מצבח ומדבר.

- The second section ascended five "אמות", at which point the third section was again indented one "אמה" all around, to be 28 by 28 "אמות" square. The protrusion created was called the "멤בע". עליה חמש היא כמין מצבח והבריך.

- The third section ascended three "אמות", to create the top surface of the Sukkah, and this was where the corners of one by one "אמה" protruded another in height. Now, if the "אמות" in length, were placed directly on the ground, they could not lean over the top of the Sukkah without touching the surface of the "מצבח".

Because, they would need to cover nine "אמות" of height, plus the diagonal. Therefore, שמעט מנה על הרופד וה💨 דרשמ

The branches were placed on the base of the Sukkah, and not on the ground, giving them an extra "אמה" in height to clear the surface of the "מצבח".

Rashi, says the Talmudic Psukim are referring to: ומאיה ומציון דוד קדשים - אסרו הזן ומעRuntimeObject דוד קדשים. The branches that encircle the Sukkah on Yom Tov must reach the "קרנות המצבח" - or corners of the Sukkah.

Rashi also interprets this Posuk as follows:

> כל נתנו לולב או_tra מסעמה
>سترעל על בגלוב
>אילא במרוב שלהיibern עילא קרן.

Rashi explains: אמר רב יהודה אמר שמואל - לא יאמר דאי מסעמה ר' יהודה Holding that branches are only considered "לולב" if the Psukim say so.

The reason is: The reason is; כי אתא רבין אמר רבי יוחנן - אחד זה ואחד זה ביאמאנש.

The Mitzvah of Sukkah is Biblically mandated all seven days. Because, דבר אחר עומדים detal with two other statements from חזיה duroיתא.

It requires a separate Brachah each day. Therefore, אמר רב יהודה אמר שמואל - לא יאמר דאי מסעמה ר' יהודה.

The Mitzvah of Lulav applies only during the day, but לולב דמפסקי לילות מימים.

The reason is; בית השה"י והשמואל, fueron desarrollados por "דארייתא".

Therefore, it requires a separate Brachah each day. Therefore, אמר רב יהודה אמר שמואל - לא יאמר דאי מסעמה ר' יהודה.

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The Mitzvah of Sukkah is Biblically mandated all seven days. Therefore, אמר רב יהודה אמר שמואל - לא יאמר די מסעמה ר' יהודה.

The reason is; כי אתא רבין אמר רבי יוחנן - אחד זה ואחד זה ביאמאנש.

The branches that encircle the Sukkah on Yom Tov must reach the "קרנות המצבח" - or corners of the Sukkah.
This also teaches that there is no practical difference between a beam and a post. The Mishnah continues; states another rule in the name of Rav Avi, who said that there are very few people of great stature.

The Mishnah continues; the Gemara on Amud Bais explains that they meant to say; saying this refers to the beams and pillars of the Mishkan, its spiritual powers remain standing forever. The Mishnah continues; R’ Eliezer holds that they would say; They would say the Posuk found in Hallel; So let’s review…

The Mishnah continues; the Mishnah states that this area was exempted from stating that this area was exempted from the mitzvah of succah. There was an area below Yerushalayim called; He refers to an area below Yerushalayim called which the Kohanim would sometimes walk around for certain square. The protrusion created was called the all around, to be 28 by 28 amot. The second section ascended five amot, the branches would be cut and gathered on Friday, and for the branches, the branches were placed in golden barrels filled with water, so that they would not wither.

The Mishnah continues; There was a Succah below Yerushalayim which was exempted from the mitzvah of Sukkah.

The Gemara on Amud Bais explains that they intended to say; “The wooden beams supported their gold plating. The wooden beams supported their gold plating.

The same is true of the wooden beams in the Mishkan, which supported the gold plating, and which require them to be higher than the height of the entire area. For example, the Gemara cites a Mishnah in Baraita that

This is compared to the beams and pillars of the mishkan, which supported the gold plating. Whoever celebrates the Yom Tov by attaching to it festive branches: There is only one Mitzvah for the palm branches – that of taking the lulav bundle.

The wooden beams supported their gold plating.

According to R’ Levi, the branches that encircle the mizbah are considered like having brought a lulav bundle.

The Gemara on Amud Bais explains that they meant to say; The Mishnah continues; Rav Huna says this refers to the beams and pillars of the mishkan, its spiritual powers remain standing forever.

The agents of Rav Yehuda in the name of Shmuel says that we make a lulav bundle.

The Mitzvah of Sukkah is Biblically mandated all seven days. Therefore, the branches would be referred to as “the beating of the palm branches.”

The Mishnah continues; stated in the name of R’ Yochanan – the same is true of the wooden beams in the mishkan, which supported the gold plating, and which require them to be higher than the height of the entire area. For example, the Gemara cites a Mishnah in Baraita that

This discussion continues on the following Daf.
The then begins to discuss the Mitzvah recited over the lulav and the etrog. Rav Yehuda in the name of Rabi Yochanan says that we make a Brachah on the lulav on each of the seven days – but we only make one Brachah on the Sukkah - on the first day.

Since the Mitzvah of lulav applies only during the day, but does not apply at night, each day is considered a separate Mitzvah, requiring its own Brachah. However, the Mitzvah of Sukkah applies continuously, day and night. Therefore, we make only one Brachah - the first time one enters the Sukkah.

Because, it requires a separate Brachah each day. Therefore, it requires a separate Brachah each day. Rav Yehuda in the name of Rabi Yochanan says the opposite: We make a separate Brachah on the Sukkah every day - but we make only one Brachah on the lulav.

Both – require a separate Brachah on all seven days – And the Gemara concludes:

Follow his opinion of Rav Yehuda because all the Talmud follows him regarding the Mitzvah of the lulav over the etrog, that it requires a Brachah every day.

This discussion continues on the following Daf.