Sukka 48

Intro

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

- The obligation to recite Hallel and rejoice on Sukkot
- The obligation to use the Sukkah for seven days, and what happens after the last day

The process of pouring the water on the Altar

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

- מצות לסלול - The prohibition against adding to the wine bowl
- ירושלים שילה - A freshwater spring near Jerusalem

The Gemara explains:

- One time, a Cohen, who was a Cohen, would return to the Gate of Water in the Temple and blow a trumpet. The Cohen would then say, 'Raise your hands!' because they would sometimes confuse the two, and pour the water into the wine bowl – and as the Mishnah taught, it is valid. The Mishnah continued:

But they became darkened from the wine - אלא היו מושחרין פניהם מפני היין. The Gemara continues:

- כבש - The ramp was on the southern side of the Altar. When the water storage laver used by the Cohen to wash their hands and feet before the Service in the Temple.
So let’s review…

Saying Hallel and rejoicing, which says means eating the meat from a smaller area, are required all eight days. This teaches that the man is obligated to use the Sukkah to farm, just like the rest of the days of Sukkah.

The Gemara explains that the word ויהי says the meaning of this verse, which adds; You shall only be happy, and it makes more sense to include the last night of Yom Tov, לילי טובו, to include the last night of Yom Tov.

Although this could be referring to לילי טובו, which adds; You shall only be happy, or יום טוב, which is preceded by days of rejoicing, and exclude the first night, because we learn from the verse, שמשים שמחה על האדם: One should not use the Sukkah after the eighth day.

Just like the rest of the days of Sukkah, the obligation to recite Hallel and rejoice on the eighth day from the Posuk; and you shall only be happy - לויהי, and it makes more sense to include the last night of Yom Tov.

We learn to rejoice on the 8th day.

This could be referring to לילי טובו, which adds; You shall only be happy, to include the last night of Yom Tov, לילי טובו, to include the last night of Yom Tov.

The Gemara explains that we learn the obligation to rejoice on the eighth day from the Posuk; and you shall only be happy - לויהי, and it makes more sense to include the last night of Yom Tov, לילי טובו, to include the last night of Yom Tov.

Although this could be referring to לילי טובו - the first night? The Gemara says the word ויהי qualifies the meaning of this verse, and it makes more sense to include the last night, שמשים שמחה על האדם, which is preceded by days of rejoicing, and exclude the first night, שמשים שמחה על האדם, that is not preceded by days of rejoicing.
Dwelling in the Sukkah is an obligation all seven days. How is this so?

If a person finished eating on the seventh day, he cannot take apart his Sukkah, but he can remove his nice furnishings and vessels any time after the Holy Day, in honor of the final day of Sukkot that is approaching.

Since סוכה is a separate סוכה הקטנה from the Sukkah, we remove the utensils from the Sukkah to show that we are not violating the prohibition of מזבח - חמעוד.

The answer. The R’ Yehuda disagrees with the Tanna Kamma

What if he had nowhere to place the utensils from his Sukkah? The R’ Yehuda says he should make a four by four גמרא hole in the wall. This does not invalidate the Sukkah.

These actions show that he is no longer obligated to use the Sukkah.

If a person finished eating on the seventh day, he cannot take apart his Sukkah, but he can remove his nice furnishings and vessels any time after the Holy Day, in honor of the final day of Sukkot that is approaching.

Since סוכה is a separate סוכה הקטנה from the Sukkah, we show that we are not violating the prohibition of מזבח.
7. The Gemara says that these two opinions do not disagree. The Gemara is talking about the Jews of Yerushalayim who still need the Sukkah after the last day, and since it’s not brought on the last day, they cannot destroy their Sukkah. Lighting the lamp shows that it is no longer being brought on the last day, and there’s no issue of the Gemara is talking about the Jews of Babylonia. They will not be using the Sukkah on the last day, and they can put a hole in the wall the day before.

8. However, the Gemara asks a question: Where is the Gemara’s answer? The prohibition against lighting a lamp is only in a small Sukkah. What will be the solution for someone with a large Sukkah?

9. The Gemara says that the Kohen should bring in eating utensils such as plates, because it is forbidden to bring in cups, but cups would be damaged from the smoke of the fire. Drinking utensils, like cups, can remain inside the Sukkah. Bringing plates in shows that he is no longer obligated to use the Sukkah, and there is no issue of the Gemara.

---

Dedicated By: ________________
How is the ceremony of pouring the water performed?

A golden pitcher that holds three Lugin was filled from the Shiloach.

They would return to the Gate of Water in the Temple and blow Tekiah, Terah, Tekiah on trumpets.

The trumpets were blown at the entrance of the Temple on the seventh of Sivan, the Day of the Offering. These trumpets had to be made from the ram's horns and provided by the Temple service.

The hole in the wine bowl only needed to be somewhat larger than the diameter of a finger, whereas the hole in the water bowl needed to be as large as a coin.

Drinking water in the Sukkah is prohibited due to the potential for contamination with dirt or foreign objects, which could make the water unkosher.

A person could not remove any vessels from the Sukkah on the seventh day of Sukkot, even if he no longer had use for them, according to the Gemara in Sukkah 28a.

To the one pouring they would say - raise your hands - because the trumpet blast would be heard. If water was poured into the wine bowl, or if wine was poured into the water bowl, a transgression was committed.

According to R' Yehuda, since the amount of water was one Log, one Log, he held that the hole in the water bowl needed to be substantially larger than that of the wine bowl. However, there were three exceptions; they did not go all around as usual, because the water was thick, the wine was thin, and the hole in the bowl needed to be large enough to accommodate the wine.

The western bowl was for the water, and the eastern bowl was for the wine, and the performance of these Avodos was performed in a separate place.

The western bowl was filled, and the eastern bowl was filled with salt. And on that day, the corner of the Sukkah was filled with salt. This was done to prepare for the performance of the other Sukkot Avodos on the following days.

If a person finished eating on the seventh day, he cannot take any vessels from his Sukkah to use in his house, or he can remove his nice furnishings and apart his vessels any time after the seventh day.

The prohibition against adding to the Sukkah also applies to the place of dwelling for the entire Sukkot period. If a person had nowhere to place the utensils from his Sukkah, they could put a hole in the wall of their house to put a vessel in it. After Sukkot, they would fill it with salt.
where

There were two silver bowls on the Mizbe'ach. R’ Yehuda holds they used water. The poring of the water and the wine, and the performance of the ushers, the water storage laver used by the Cohen goes up and turns left he would come to the southwestern corner. They would therefore go up on the left of the ramp. This is based on the Gemara explains: Two silver bowls on the Mizbe'ach. Whereas the Tanna Kamma holds they used wine, R’ Yehuda says they were made of plaster, but they had darkened from all the wine that was poured into them, and appeared silver. According to the Gemara explains that the water bowl also darkened, but they became darkened from the wine - says they were made of plaster, but they had darkened from all the wine that was poured into them, and appeared silver. According to R’ Yehuda, since the amount of water was one foot instead of into the bowls, and the people pelted him with stones. As Rashi explains, R’ Yehuda disagrees with the Tanna Kamma regarding two points:
- 1. Whereas the Tanna Kamma holds they used one foot of water, R’ Yehuda holds they used one gallon of water.
- 2. Whereas the Tanna Kamma holds - They only poured water on the Mizbe’ach on the seven days of Sukkos, R’ Yehuda holds - It was done eight days - It was done eight days as well.

If water was poured into the wine bowl, or if wine was poured into the water bowl, the Cohen is still valid.
The Mishnah begins to explain various parts of the Mishnah:

The trumpets were blown at the start of the service to indicate celebration.

The trumpets were blown just before the service to indicate celebration.

The Gemara explains that generally:

When you draw your water with rejoicing, and trumpet blasts indicate celebration.

All turns you make should be towards the right, when possible.

However, there were three exceptions:

The pouring of the water and the wine, and the performance of the service of the Bird Olah when there were too many birds being brought on the eastern side of the Altar.

These Avodas were performed in the southwestern corner. They would go up on the left of the ramp, and turn immediately to the left, perform the Avodah, and come down by retracing their steps.

Rashi explains: They did not go all around as usual, because the wine and water would be damaged from the smoke of the Mizbeiach.
The Gemara continues:

The Gemara explains that the water bowl also darkened because they would sometimes confuse the two, and pour the wine into the water bowl – and as the Mishnah taught, it is valid.

==========

Regarding the size of the holes in the bowls, the Mishnah said:

The holes were of different thicknesses, so that they would both drain at the same time.

The Gemara explains:

According to R’ Yehuda, since the amount of water was one לילג, and the wine was three לילג, the great difference in volume required the hole in the wine bowl to be substantially larger than the hole in the water bowl – more aptly described in terms of ‘wider’ and ‘narrower’.

According to the view of R' Akiva, the amount of the water and the wine were both three ליגים – However, since

Wine is thicker than water –

The hole in the wine bowl only needed to be somewhat larger than the hole in the water bowl – more aptly described in terms of ‘thicker’ and ‘thinner’

==========
The Mishnah continues:
ולסבך אומר ולא נבכה יד
שחיתא חצר נבך חצץ על יבלי
ורכזוהו כ להשתמש מצוה
To the one pouring they would say - raise your hands - because one time, a Kohen, who was a Raddik, poured the water on his own feet instead of into the bowls, and the people pelted him with their Esrogim.

The Gemara continues:
ואם הוא ייסף קוק מתנה
ויביאו לו של משה מצוה
And on that day, the corner of the Mizbeach was damaged, and they filled it with salt.

This did not make the Mizbeach valid. It was only done so that the Mizbeach does not appear damaged. As we learned:
כל ממכסה שיאם ולא בקוש אלא קרך ולא קרך דרכי פסלי מעשה
Any that lacks a ramp, corner, base, or is not square is invalid for the Mizbeach.

The ledge also invalidates the Mizbeach.