A Sukka 49
Intro
Today we will learn about the ceremony of pouring the water, including the Laws governing the status of wine poured and held beneath the table. Some key terms we will learn include:

The status of the congealed wine beneath the table

How wine can satiate a person like food

The merits of pouring as compared to burning

Meat from a sacrificed animal that was not consumed before the deadline and limbs or fats that were meant to be burned on the altar but are no longer be burned if they become stale. All must be burned separately.

Misappropriation of property belonging to the owner. A special case is brought by anyone who uses property for personal benefit.

B
How wine can satiate a person like food

The merits of pouring as compared to burning

C

The ceremony for pouring the water

The status of the congealed wine beneath the table

How wine can satiate a person like food

The merits of pouring as compared to burning

On the pouring:

One is not permitted to cause something to be poured out, such as water. However, if it is poured by someone who is not a kohen, then he is permitted to be poured out, even though it was not poured by him.

The status of the congealed wine beneath the table:

It must be burned separately. If it is not burnt, it is considered as though it has become stale and may not be used for personal benefit.

How wine can satiate a person like food:

The merits of pouring as compared to burning:

On the pouring:

One is not permitted to cause something to be poured out, such as water. However, if it is poured by someone who is not a kohen, then he is permitted to be poured out, even though it was not poured by him.

The status of the congealed wine beneath the table:

It must be burned separately. If it is not burnt, it is considered as though it has become stale and may not be used for personal benefit.

How wine can satiate a person like food:

Just like the pouring was done in a holy area, the burning must be done as well. We compare the pouring to the burning.

And regarding burning:

Just like the pouring was done in a holy area, the burning must be done as well. We compare the pouring to the burning.

Rabbi Elazar ben Aziza also taught that the wine was accessible, and therefore, the Mishnah teaches us:

Now, according to Rabbi Yosei, no personal benefit. Once they have descended to the depths, they are no longer be burned if they become stale. All must be burned separately.

How and why:

To gather the wine before it flowed down to the depths. Where somebody suspended a vessel beneath the table, there is no burning.

Rabbi Yosei says that there is no burning.

According to the sages:

No personal benefit. Once they have descended to the depths, they are no longer be burned if they become stale. All must be burned separately.

How wine can satiate a person like food:

Just like the pouring was done in a holy area, the burning must be done as well. We compare the pouring to the burning.

The status of the congealed wine beneath the table:

It must be burned separately. If it is not burnt, it is considered as though it has become stale and may not be used for personal benefit.
So let's review.

The Mishna says that the liquids flowed. Your hidden flanks are like jewels, the handiwork of a master craftsman.

I will sing on behalf of My beloved, the song of My beloved, regarding His vineyard.

He built a tower in it – the mezitzah. He even hewed a wine vat within it - the mezitzah.

The status of the congealed wine beneath the eating utensils must be burned separately. A person who gives tzedaka is greater than someone who uses the liquids that flowed and descend to the depths, because they are hollow. They are the handiwork of Hashem. They are the handiwork of Hashem.
The Gemara continues with the following Mishnah in *Bava Metzia*:

The liquids initially have an *assur lehem*, and may not be used for personal benefit. Once they have descended to the *se'arei hayyamot*, there is a *chazakah*

Now, according to R' Elazar ben Azaryah, when the wine was accessible, and therefore, the Mishnah teaches us that there is no *chazakah*. According to the Gemara who said that the wine was accessible, we must say that the Mishnah is speaking of a case where somebody suspended a vessel beneath the *se'arei hayyamot* to gather the wine before it flowed down to the depths. Therefore, we cannot say that the wine was accessible because of the principle of *chazakah*.

Once a *me'ah esrim* is performed with an item, it can no longer be subject to *me'ah esrim*.

This Halachah is derived from a *posuk* in [Psalms 45:8](https://www.chabad.org/hub/41628): "How lovely are your steps in sandals, daughter of the noble."

We compare the pouring to the burning.

Just like the pouring was done in a holy area, the burning must also be in a holy place.

The status of the congealed wine beneath the *me'ah esrim* is brought by anyone who uses the wine.

Every 70 years, the younger *me'ah esrim* would clean out the cake-like pieces in the *me'ah esrim*.

*The wine was accessible*;

*Shituf* must be burned separately.

*The wine was not accessible*;

The wine brought by the *me'ah esrim* must be burned separately.

Every 70 years, the younger *me'ah esrim* would clean out the congealed wine that had collected there. They would burn these cake-like pieces in the *me'ah esrim*.

The wine was accessible;

The wine brought by the *me'ah esrim* cannot be burned if they become accessible. It may, or may not grow, and you cannot be certain that you will be able to eat. However, once you get to the harvesting stage, you will be able to eat. However, it may, or may not grow, and you cannot be certain that you will be able to eat. However, once you get to the harvesting stage, you will be able to eat. However, once you get to the harvesting stage, you will be able to eat. However, once you get to the harvesting stage, you will be able to eat.

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The wine was accessible;

*Chazakah* imprives.

The wine brought by the *me'ah esrim* must be burned separately.

Every 70 years, the younger *me'ah esrim* would clean out the cake-like pieces in the *me'ah esrim*.
They would plug up the נשים during the pouring, because the said that they would plug up the נשים during the pouring, because the מוסק says;

Rashi explained that plugging up the נשים makes the bowl fill up like a throat that is full and satiated from wine.

The Rabbis taught that there is no case where a piece of נשים was performed. לא יאכל כי קדש הוא

The status of the congealed wine beneath the מזבח, including the שיתין מחוללין וירדו עד תהום, is similar to jewels.

More details about the ceremony for pouring the water, פסוק, returns to the מוסק of Shir Hashirahim and explains it further. מה יקר חסדך אלהים - ל缫ך גומעתי, in large gulps, so he feels satisfied from it. ארנו himself would gulp, the cup of wine use for Bentching, to show love for the Mitzvah.

How lovely are your steps in sandals, daughter of the noble. How lovely are your steps in sandals, daughter of the noble. How lovely are your steps in sandals, daughter of the noble. Your hidden flanks are like jewels, the handiwork of a master craftsman.

We compare the pouring to the burning. Just like the pouring was done in a holy area, the burning must also be in a holy place. כך שריפתו בקדושה, כשם שניסוכו בקדושה.

The school of Rav Pappa disagrees with Rav, who says the Posuk: לשון שאgetService to Hashem - stører than a.

The school of Rav says that this teaches us that the satisfying abilities of wine occur in the throat, not in the stomach when it is sipped. Rav says that this teaches us that the satisfying abilities of wine occur in the throat, not in the stomach when it is sipped.

The merits of חסד, as compared to צדקה, is performed with an item, it can no longer be burned separately. ועיוֹזָקָהוּ ויסַקְלָהוּ - this refers to the הכותל, a holy wall.

Rabbi Elazar taught that since ירא שמים, it is certain that they fear Hashem. 'יהוה אדיש לך נפשו, אחר הדבר, מה יקר חסדך אלהים. Someone who loves Tzedaka and justice, the world will be filled with righteousness.

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Acts of kindness are greater than giving charity, as the Posuk cites a similar idea from Rav Pappa, who says the Posuk: והצנע לכת עם אלהיך - their fear of Hashem.

Rabbi Elazar explains that plugging up the נשים during the pouring, because the מוסק says;

Rashi explains that plugging up the נשים makes the bowl fill up like a throat that is full and satiated from wine.

The Rabbis taught that there is no case where a piece of נשים was performed. לא יאכל כי קדש הוא. Rav Pappa disagrees with Rav; Rav, who says the Posuk: לשון שאgetService to Hashem - stører than a.

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The school of Rav Pappa disagrees with Rav, who says the Posuk: לשון שאgetService to Hashem - stører than a.
10. The school of R. Elazar taught that the roundness of your sides, compares words of Torah to a person’s sides, just like your sides are hidden and private, words of Torah must be studied discreetly.

11. The R. Elazar quotes a similar idea from who says the Posuk who says, you shall walk discreetly with your Al-mighty, teaches that in all matters of charity and acts of kindness, we must act with discretion.

12. The R. Elazar relates three more lessons from who says, Someone who gives Tzedaka is greater that someone who brings, as it says;

Someone who loves Tzedaka and justice, the world will be filled with the kindness of Hashem because of it.

Acts of kindness are greater than giving charity, as the Posuk cites a refers to Torah that is learned for its own sake, and no grace upon them.

The kindness of Hashem is forever and ever upon those who fear Hashem will not have any trouble, as it says;
Acts of kindness are greater than giving charity, as the Posuk says:

Plant charity and harvesting kindness. Harvesting is better than planting, because at the planting stage, it may, or may not grow, and you cannot be certain that you will be able to eat. However, once you get to the harvesting stage, you will certainly be able to eat, since the food has already grown.

Charity is only rewarded based on the kindness with which it was performed.

The Torah cites a Posuk that shows how צדקה, acts of kindness, are greater than צדקה, charity, in three ways:

1. צדקה is given to both the poor AND the rich.
2. צדקה is given to both the living AND the dead.
3. צדקה is given to both the living AND the body.

Finally, ר' אמר:

Acts of kindness are greater than giving charity, as the Posuk says...
Some of the topics we will learn about include the following:

- Sukkah 49
- Intro
- Personal benefit.

The status of the congealed wine beneath the Mizbech, the underground cavity beneath the Mizbech –

I will sing on behalf of My beloved, the song of My beloved, created Shis.

You hidden flanks are like jewels, the handiwork of a master –

They have existed since Creation, and this is learned from a Posuk.

So let’s review…

Also taught that the Misappropriation of property belonging to the – בִּלְעַד מִסְתַּלָּם מְלָא אָמֶר Someone who loves Tzedaka and justice, the world will be filled with the name of Hashem because of it.

The merits of Chasad –

The kindness of Hashem is forever and ever upon those who fear Him.

Not all will achieve it…

Whoever has a certain grace upon them, it is certain that they fear Hashem.

Refers to Torah that is learned for its own sake, and no ulterior motive.

Whoever performs Tzedaka and justice is as if he has filled the entire world with Torah, as the Gemara says;

And regarding burning of the liquids that was not consumed before the Korb, poured the water and wine, there was a deep cavity to where the liquids flowed.

He even hewed a wine vat within it – the וגוּם יַּכְבָּ הַבְּשֵׁם, וַיִּטְעַהוּ שְׁוַרְק – ארץ ישראל corner –

I will sing on behalf of My beloved, the song of My beloved, as it says;

What Torah is performed with an item, it can no longer be because of the principle of –

Where somebody suspended a vessel beneath the Mizbech, that there is no personal benefit. Once they have descended to the地下 cavity beneath the Mizbech, the underground cavity beneath the Mizbech –

And regarding burning of the liquids that was not consumed before the Korb, poured the water and wine, there was a deep cavity to where the liquids flowed.

According to the –

He says that they would plug up the ריש לקיש –

The roundness of your Chomki Yerach

Tzedaka is only given to the poor, but –

Charity, in three ways:

The kindness of Hashem is forever and ever upon those who fear Him.