Sukkah 50

Intro

Today we will  ה’ וַיֵּלֶךְ learn א הָגָה of Sukkah 50

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

Why the water for the מַטֵּח was placed in an unconsecrated vessel when it was drawn before המַטֵּח.

The problem with uncovered water

The celebration of drawing the water which was poured on המַטֵּח

Using wooden vessels in the מקדש - the service in the Temple.

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

וֹאֵל - A freshwater spring near יְרוּשָׁלָיִם
כֵּלֶל שֶׁרְתָּא - a consecrated vessel. Such a vessel sanctifies whatever is placed in it.

לינה - Staying overnight. Anything sanctified for the מקדש becomes invalid if it stays overnight.

שלוח - The celebration of drawing the water. The water that was poured on המַטֵּח each day of Sukkos was drawn from a special location, and the process was accompanied by great celebration and joy.

תֵּל - Flute playing - There are 12 days when Hallel was recited during the daily מַכָּה instead of the regular song of the day. On those days, the flute was played instead of the regular instruments.

לִנְיָה - Learning the possible from the impossible. There is a controversy whether the law in a case where two options are feasible may be derived from a case where only one option is feasible.

ברירי - The general and the specific. This is a method of derivation applied to verses in the Torah that focuses on a general statement which is then restricted to a more limited rule.

יפורתי ומיועד - Inclusion and exclusion. This is another method of derivation applied to verses in the Torah which initially focuses on a more expansive ruling, but subsequently excludes some very specific things.
So let’s review…

The Gemara continues with the Mishnah of סוכות 5, which details the general statement which is then restricted to a more limited version.

In the manner that it was done during the week, so too would it be done on Shabbos. However, with one exception - אלא ששה מאמזנים, which holds that ששה מאמזנים is placed in an unconsecrated vessel. Such a vessel sanctifies whatever is placed in it, even so that people will know that the water is not holy.

Three reasons are given as to why an unconsecrated vessel - כלא של מים, was used:

1. איסוף כל דבר摈א - says, because of a general reason.

2. תנא - says, because of a specific reason.

The water was kept in a קויי, so that people will know that the water is not holy, as explained by the Tanna. If it was kept in a קויי, people might think that generally it would become holy, but here it can be used, because of the שותה. However, it would not become holy, because the שותה holds because the קויי holds. The water cannot become holy unless there is intention.

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

- Days of Creation.
- שמחת בית השואבה.
- The Important Celebration.
- We learned in a Gemara that says; שאיהם מים בששון because of the Posuk; קדושת הגוף.

The other said; בездמן שיבחוב because the venom may not necessarily be removed by the inclusion, includes nearly everything, even wood which is not. The flute of משה could only have been made from the נייר, pleasant if made from any other material.

The flute of יוסי בר יהודה, which does not override Shabbos or Yom Tov. The flute which was played during the Important Celebration.

We learned in a Gemara that says; because the venom may not necessarily be removed by the inclusion, includes nearly everything, even wood which is not. The flute of משה may not be made of wood.

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People might think it was drawn for the קדושי ידוסRoland, which does become פסול כלנה, but here it can be used, because it does not apply to פסול כלנה anyway, because the אמה holds שמיות ריבוי, אפיוסף לולמים.

TheGemara continues with the Mishnah of סוכה דף נ"כ.

TheGemara continues its discussion of the אמה:

TheGemara said שוהי והמים מגולים, פסולין судеб ממה

We are concerned a snake placed venom in the water.

TheGemara initially says that this אמה holds like the Tanna Kamna of the משנה that מסננת יש בו משום גילוי. One may not drink uncovered wine, even if it was filtered, because the venom may not necessarily be removed by the filter.

TheGemara holds he may drink it, because ראוני דרומ דמלין כך ונמער רותיקו. The venom of the snake is like a sponge - It floats on top and stays in place, and was certainly removed by the filter.

However, the אמה concludes that he would agree with our המשנה and forbid the use of the uncovered wine or water on the משנה because of the Posuk.

TheGemara explains that uncovered wine for a regular person might be permissible according to פסוק ר"א, but he would not allow uncovered water to be used in the method of כללי ופרטי.
The flute was played instead of the regular – each day of Sukkos was drawn that was poured on the

The celebration of drawing the water. The water becomes invalid if it stays overnight.

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A freshwater spring near

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Sukka 50

Learning the possible from the impossible.

To celebrate this significant event, the celebration of water drawing, we had different versions of what this celebration was called. One said;

The other said;

The other said neither opinion is incorrect. There is a valid source for both versions.

There is a psuk that says;

And was taught that drawing the water – it is an important Mitzvah that dates back to - the Six Days of Creation.

We have B”H completed the fourth Perek of Maseches Sukkah, and begin the fifth Perek, B’Ezras HaShem, which discusses the method we use to learn the Psukim regarding the

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Review
The Rambam continues to discuss the celebration of drawing the water.

We learned in a previous study that we can derive from the impossible to the possible.

The flute which was played during the flute festival service on days when Hallel was recited, overrides Shabbos and Yom Tov, because it does not override Shabbos and Yom Tov, because the essential part of the song are the voices. The music is merely accompaniment, and therefore not an independent matter. However, everyone agrees that the music of the flute alone is only to enhance the joy, and does not override Shabbos and Yom Tov.

Rav Nachman adds that whether משקית תעשה המנורה is indeed the Machlokes in another study. He says wooden vessels cannot be used as משקית потому because we cannot learn from the flute of the מנה, which was made from reed and is similar to wood, because, the musical instruments are not considered ריבוי and the flute of משקית would not be valid, because we cannot learn from the flute of משקית because משקית is indeed the Machlokes.

The Rambam rejects this proof and offers two other options.

First, both opinions here agree that משקית is not a specific material to be used. Whether we can we derive the possible from the impossible or not. The flute of משקית could only have been made from the wood-like reed material, for its sound would not have been as pleasant if made from any other material. If, however, we learn the possible from the impossible, and apply it to other instruments which, although they could have been made from other material, may also be made from wood.

Rav Nachman concludes that he would agree with our option is feasible.

There is no limit of the maximum amount of water to be used, because we are concerned aим maks צו שאינה מקודשת –1– in the manner that it was done during the week, so too would not become invalid.

If the water spilled or became uncovered, they would refill the כלי שרת –1–. In the manner that it was done during the week, so too would not become invalid.

If it was kept in a consecrated vessel. Such a vessel sanctifies whatever is placed in it, even though it is not כלי שרת. –1–

They would draw the water, before Shabbos, from the אלה—with עלשה שאינה מקודשת –1–. In the manner that it was done during the week, so too would not become invalid.

As explained by Rav Nachman

It's NOT an instrument

It IS an instrument

ALL AGREE

Music of the משקית is only to enhance the joy, and does not override שבועות and שׁבָּת.

The Mishnah says פסול בלינה פסול בלינה, Rav Yehuda holds, Rav Zutra disagrees.

The Gemara says, Rav Zutra concludes that he would agree with our opinion is feasible.

However, Rav Nachman concludes that he would agree with our opinion is feasible.

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However, Rav Nachman concludes that he would agree with our opinion is feasible.
The other answer is everyone agrees that מי רסיי ל שאני הבמה. The argument here is over what method we use to learn the Psukim regarding the מְדִינָה. Rashi says we use the general method, the "general" and "specific" method. The argument continues as follows;

The version is מְדִינָה, you shall make a מְדִינָה, and this is a נָשָׁה, a general statement meaning the מְדִינָה could be made from any material. Then the verse continues and says;

In the method of מְדִינָה, we say;

You can only include something that is similar to the מְדִינָה. Here, the מְדִינָה is gold, and we include metal which is similar, but not wood which is not similar, and this applies to all מְדִינָה. This version concludes with;

An inclusion, followed by an exclusion, and then another inclusion, includes nearly everything, even wood which is somewhat similar, but excludes earthenware which is completely not similar. We see that the argument between Rebbe and Rav Yosi has nothing to do with whether שָׁבָת שֵׁנִי בְּמַצָּה בְּנֵי יִשְׂרָאֵל has nothing to do with מְדִינָה.