



A Sukka 50
Intro
Today we will learn בע"ה מס' סוכה דף נ
Some of the topics we will learn about include the following:

Why the water for the מזבח was placed in an unconsecrated vessel when it was drawn before שבת.

The problem with uncovered water

The celebration of drawing the water which was poured on the מזבח

A

Why the water for the מזבח was placed in an unconsecrated vessel when it was drawn before שבת

◆

The problem with
UNCOVERED WATER

◆

The celebration of
Drawing the Water

B Using wooden vessels in the עבודה - the service in the Temple.
Some of the key terms and concepts we will learn about include:

ירושלים - A freshwater spring near שילוח
כלי שרת - a consecrated vessel. Such a vessel sanctifies whatever is placed in it.

B

Using wooden vessels in the עבודה

◆

שילוח

◆

כלי שרת

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

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

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

דנין אפשר משאי אפשר - Learning the possible from the impossible. There is מחלוקת תנאים whether the law in a case where two options are feasible may be derived from a case where only one option is feasible.

כללי ופרטי - 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.

רבווי ומיעוטי - 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.

C

לינה

◆

חליל

◆

שמחת בית השואבה

◆

דנין אפשר משאי אפשר

◆

כללי ופרטי

◆

רבווי ומיעוטי



1 So let's review...

The Gemara continues with the Mishnah of מ"ח דף, which details the ניסוך המים:

כמעשהו בחול כך מעשהו בשבת

In the manner that it was done during the week, so too would it be done on שבת – however, with one exception -

אלא שהיה ממלא מערב שבת חבית של זהב שאינה מקודשת

מן השילוח ומניחה בלשכה

They would draw the water, before Shabbos, from the שילוח - a freshwater spring near ירושלים – into a non-consecrated golden barrel, and placed in a storage chamber, to be used the next day, Shabbos.

נשפכה נתגלתה היה ממלא מן הכיור

שהיין והמים מגולין פסולין לגבי מזבח

If the water spilled or became uncovered, they would refill the vessel from the Kiyor, because uncovered wine and water are invalid on the Altar.

2 Three reasons are given as to why an unconsecrated vessel - was used:

איפסילו להו בלינה, says זעירי -1-

If a כלי שרת would be used, the water would become נתקדש בכלי – consecrated הגוף קדושת, and invalid because of לינה, staying overnight. The תנא of the משנה holds

אין שיעור למים

וכלי שרת מקדשין שלא מדעת

There is no limit of the maximum amount of water to be used, and a holy vessel sanctifies whatever is placed in it, even without intention.

3 -2- הזירה says, because of

The water was kept in a שאינה מקודשת כלי so that people will know that the water is not בלינה פסול. If it was kept in a כלי שרת, people might think that generally it would become בלינה פסול, but here it can be used, because פסול בלינה does not apply to נסכים. However, it would not become פסול בלינה anyway, because the תנא holds אין שיעור למים, כלי שרת אין מקדשין אלא מדעת there is intention.

מלך דף מ"ח
כמעשהו בחול כך מעשהו בשבת
אלא שהיה ממלא מערב שבת
חבית של זהב שאינה מקודשת
מן השילוח
ומניחה בלשכה

נשפכה נתגלתה
היה ממלא מן הכיור

להיין ופתיח מקולין פסולין לגבי מזבח

2 Three reasons
why a vessel מקודשת was used:

1

זעירי

איפסילו להו בלינה

If a כלי שרת would be used,
the water would become נתקדש בכלי
and invalid because of לינה

The תנא of the מלך holds

אין שיעור למים
וכלי שרת מקדשין שלא מדעת

3 2
זקרי
גזירה

If it was kept in a כלי שרת,
people might think
נסכים פסול does not apply to בלינה

However,
it would not become פסול בלינה anyway,
because the תנא holds

כלי שרת אין מקדשין אלא מדעת



4 גזירה ר' ינאי -3- said in the name of ר זירא because of a similar גזירה:
 If it was kept in a שרת כלי, people might think that it was drawn for קידוש ידים ורגלים, which does become פסול בלינה, but here it can be used, because פסול בלינה does not apply to נסכים. However, it would not become פסול בלינה anyway, because the תנא holds ש ישעור למים וכלי שרת אין מקדשין אלא מדעת
 There is a maximum amount of water that may be used, and the vessel cannot consecrate the water unless there is intention.

4

3
 ר' ינאי
גזירה
 People might think it was drawn for קידוש ידים ורגלים, which does become פסול בלינה, but here it can be used, because פסול בלינה does not apply to נסכים. However, it would not become פסול בלינה anyway, because the תנא holds ש ישעור למים וכלי שרת אין מקדשין אלא מדעת

5 The משנה continues its discussion of the גמרא
 The משנה said שהיין והמים מגולין פסולין לגבי מזבח
 Uncovered water is invalid, because we are concerned a poisonous snake placed venom in the water.

5

The תנא said
שהיין והמים מגולין פסולין לגבי מזבח
 We are concerned a snake placed venom in the water

6 The גמרא initially says that this משנה holds like the Tanna Kamma of the ברייתא that מסנת 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.
 ר' נחמיה holds he may drink it, because ארס נחש דומה לספוג צף ועומד במקומו
 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 גמרא concludes that he would agree with our משנה and forbid the use of the uncovered wine or water on the מזבח because of the Posuk; הקריבהו נא לפחתך הירצך או הישא פניך
 Present it, if you will, to your governor. Would he accept it or show you favor?
 The גמרא explains that uncovered wine for a regular person might be permissible according to ר' נחמיה, but he would not allow uncovered water to be used in the עבודה of the בתמ"ק.

6

The תנא initially says this תנא קמא holds like the תנא קמא of the ברייתא:

ר' נחמיה
HE MAY DRINK IT
 ארס נחש דומה לספוג צף ועומד במקומו

תנא קמא
מסנת יש בו משום גילוי
 The venom may not be removed by the filter

The תנא concludes...
 he would agree with our תנא
הקריבהו נא לפחתך הירצך או הישא פניך
 ...he would not allow it in the עבודה of the בתמ"ק





7 הרבה עלך לולב וערבה - We have B"H completed the fourth Perek of Maseches Sukkah, and begin the fifth Perek, החליל, B' Ezras HaShem, which discusses the שמחת בית השואבה, as well as the קרבנות that were brought on יסוכות:

8 משנה the זאגט החליל חמשה וששה זהו החליל של בית השואבה שאינו דוחה לא את השבת ולא את יום טוב The flute was played for five or six days. This refers to the flute used during the Celebration for Drawing the Water, which does not override Shabbos or Yom Tov. Rashi in the Mishnah on מ"ב ע"ב explains; If the first day of Sukkos was Shabbos, they would omit that day, and play music only on the subsequent six days. If the first day of Sukkos was a week day, they would not play music on that day, and also not on חוה"מ שבת, leaving only the other five days.

9 רב עינא and רב יהודה had different versions of what this celebration was called. One said; שואבה, the celebration of water drawing. The other said; חשובה, the Important Celebration. מר זוטרא said neither opinion is incorrect. There is a valid source for both versions. There is a פסוק that says; ושאבתם מים בששון - draw your water with joy. And רב נחמן taught that drawing the water מצוה חשובה היא - it is an important Mitzvah that dates back to ששת ימי בראשית - the Six Days of Creation.

7

הדרן עלך לולב וערבה

8

החליל חמשה וששה
זהו החליל של בית השואבה
שאינו דוחה
לא את השבת ולא את יום טוב

First day Sukkos SHABBOS	First day Sukkos WEEK DAY
Omit that day, and play music only on the subsequent 6 days	Omit that day, and חוה"מ, leaving only the other 5 days

9

רב עינא and רב יהודה
had different versions
of what this celebration was called

One said שואבה Celebration of Water Drawing	The other said חשובה Important Celebration
מר זוטרא said neither is incorrect	
ושאבתם מים בששון	רב נחמן taught מצוה חשובה היא ובאה מששת ימי בראשית



10 The Gemara continues to discuss the celebration of drawing the water.
 We learned in a *Brayta*, as explained by *Rab Yosi*, that *Rab Yehuda* says;
 החליל דוחה את השבת
 The flute which was played during the *Temid* service on days when Hallel was recited, overrides Shabbos and Yom Tov, because
 עיקר שירה בכלי, the essential song is the instruments and it is considered an *עבודה*, a Temple Service.
 The *Rabon* say;
 אף י"ט אינו דוחה
 It does not override Shabbos and Yom Tov, because
 עיקר שירה בפה, the essential part of the song are the voices. The music is merely accompaniment, and therefore not an *עבודה*.
 However, everyone agrees that the music of the *Shoava* is only to enhance the joy, and does not override Shabbos and Yom Tov.

10 *Brayta*:
 {As explained by *Rab Yosi*}

רבנן אף י"ט אינו דוחה	ר' יוסי בר יהודה החליל דוחה את השבת
עיקר שירה בפה It's NOT an עבודה	עיקר שירה בכלי It IS an עבודה

ALL AGREE
 Music of the *Shoava* is only to enhance the joy, and does not override יום טוב and שבת

11 *Rab Yosi* adds that whether *עיקר שירה בכלי* or *עיקר שירה בפה* is indeed the *Machlokes* in another *Brayta* where *Rab* says wooden vessels cannot be used as *שרת*, *כלי*, because we cannot learn from the flute of *משה*, which was made from reed and is similar to wood, because, *עיקר שירה בפה* and the musical instruments are not considered *שרת*.
Rab says wooden vessels are valid, because we can learn from the flute of *משה* that wooden vessels are valid, because *עיקר שירה בכלי* and the instruments are indeed *שרת*.

11 *Rab* adds whether *עיקר שירה בכלי* or *עיקר שירה בפה* is indeed the *Machlokes* in another *Brayta*:

ר' יוסי בר יצחק Wooden vessels are valid	רבי Wooden vessels are invalid
We learn from the flute of <i>משה</i> because <i>עיקר שירה בכלי</i>	We cannot learn from the flute of <i>משה</i> because <i>עיקר שירה בפה</i>

12 The Gemara rejects this proof and offers two other options. First, both opinions here agree that *עיקר שירה בכלי*. However, they argue
 בדנין אפשר משאי אפשר
 Whether we can we derive the possible from the impossible or not. The flute of *משה* 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.
 דנין אפשר משאי אפשר *Rab* says we can 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.
 אין דנין אפשר משאי אפשר *Rab* says we cannot learn the possible from the impossible and only *משה*'s flute was allowed to be made from wood-like material, but other *שרת* *כלי* may not be made of wood. They must be metal.

12 The Gemara rejects this proof and offers 2 other options:

1

ר' יוסי בר יצחק Wooden vessels are valid	רבי Wooden vessels are invalid
דנין אפשר משאי אפשר	אין דנין אפשר משאי אפשר

All agree *עיקר שירה בכלי*

