Sukkah 51
Intro
Today we will learn about Sukkah 51
Some of the topics we will learn about include the following:

What is the main component of the song, the song during the
day?
The essential song is with voices, and the music is
merely accompaniment.

Does employment in the Temple prove that a person is eligible to
marry into a family of Cohenim, or not? Or that he is a a יד ליה to be
eligible to get מושפר?

Does the override during regular קרבנות, or during the
day, to permit using musical instruments, or not?
Details of the beauty and rejoicing of שמחת בית השואבה - as well
as the beauty of the Bais HaMikdash Herod built,

and of the community synagogue in Alexandria, Egypt

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

לוי - ליום
The song in the Bais HaMikdash had to be performed by the
Cohenim. ליום discusses if the instruments have to be played by
Cohen or not.

The beauty of the Community Synagogue in Alexandria, Egypt

Dedicated By: ____________________
Considering someone’s employment in the 혼미 to be evidence that their daughters are eligible to marry, or that they themselves are liable and can be given - לירתו ליוסע ולימשר.
So let’s review...

The Gemara continues its discussion regarding the minhag in the hakamim – whether the essential song is with instruments - OR, the essential song is with voices, and the music is merely accompaniment.

He quotes the following mishnah in which it states that regarding the musicians in the Temple:

➢ the word "עקר שריה בפה" does NOT override the essential song which is with instruments.

➢ the essential song is with voices, and the music is merely accompaniment.

➢ It says it’s a Machlokes, and the Gemara cites a double row of benches set aside for the nobility, was like a large structure, surrounded it with a balcony, and decreed that women should sit above, and the men should sit below.

➢ But this led to frivolity. They then decreed that the women would sit above, and the men would sit below.

➢ The Gemara returns to the Mishnah of Rabbi Yosef and explains:

➢ "נייקר שריה בפה" means to fulfill the requirement that trumpets be blown during the Tamid and Mussaf services.

➢ This opinion says that the instruments mentioned in the other Posuk are secondary to the essential song.

➢ However, the Gemara challenges this explanation, because "ר’ יוסי" said a musician is allowed to play. If he held "עקר שריה בפה" then he would permit even "עקר שריה ככלל". If he held "עקר שריה ככלל" then he would require "ולימ": Therefore, the Gemara says everyone in this discussion agrees that "נייקר שריה בפה" is indeed refuted on both points.

➢ Regarding the second Posuk; Rav Yosef said the Korban Olah should be placed on the highest place.

➢ The other opinion says regarding the second Posuk; And Chizkiyahu said the Korban Olah should be placed on the lowest place.

➢ Therefore, only "ליימ" may play the instruments.

Do we consider one’s employment as a musician in the hakamim to be evidence that he is of pure lineage, and his daughter is eligible to marry a Cohen or not? Or, that he is of pure lineage, and can be given livelihood for himself and his family.

We will review the Mishnah in parts, over that following Dafim, and see that even the Cohenim who left Egypt, were in attendance.

We see that even the Cohenim who left Egypt, were in attendance.

Some say, "מי שלא ראה שמחת בית השואבה" has never seen a beautiful city in his life.

Some say, "לא ראה כרך נחמד מעולם" never saw a magnificent structure in his life.

Others say he built it with stones of green and white marble.

Thus, the Gemara elaborates:

➢ מי שלא ראה שמחת בית השואבה

➢ "לא ראה כרך נחמד מעולם"

➢ "מי שלא ראה שמחת בית השואבה"

➢ "לא ראה בנין מפואר מעולם"

➢ "לא ראה ביתה מפואר מעולם"

➢ "מי שלא ראה שמחת בית השואבה"

➢ "לא ראה בשנית מעולם"

➢ "מי שלא ראה שמחת בית השואבה"

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➢ "לא ראה בשנית מעולם"

➢ "מי שלא ראה שמחת בית השואва
Earlier, the Gemara brought a dispute whether playing musical instruments in the Temple overrode שבת, Rav Yosef said it did and the Rema said it did not. However, during the Gemara, everyone agreed that musical instruments did not override שבת.

The Gemara now presents a different interpretation of that argument. The other opinion says regarding the second Posuk; the trumpets and the instruments of David, king of Israel. We will review the Mishnah in parts, over that following Dafim, in great detail.

The Gemara deduces from our Mishnah that all agree that it IS שリア, לא דוחה את השבת.

The key refutes Rav Yosef's interpretation, both regarding שיאמה, and regarding קרבנה:
Regarding שיאמה, Rav Yosef said that all agree that it is NOT שリア, לא דוחה את השבת, and the Gemara cites a Rashi that explicitly states that it's a Machlokes: שרי של שיאמה והד לישט央行
דבייר וと思って רוד מזרא והכרותים אסימן אקו צו ביצ לא דוחה
Regarding קרבנה, Rav Yosef said that it's a Machlokes, and the Gemara deduces from our Mishnah that all agree that it IS שリア, לא דוחה את השבת.

Since our Mishnah says:
והו הלל של בית השואבה שיאמה והד לא דוחה אלא לא תתן צו ביצ
That the music during the celebration is not שיאמה, it must be following the opinion of the Rema. And since the Mishnah uses the word הוא - it means to say that only Durch שリア, לא דוחה את השבת, but Durch שリア, לא דוחה את השבת IS שリア, לא דוחה את השבת.
We see that even the Rambam agree with that ruling. It is indeed refuted on both points.

The next Mishnah describes the Sukkah in great detail. We will review the Mishnah in parts, over that following Dafim, with the respective Gemara.
Today we will introduce the topic of employment, specifically for Kohanim and Levi'im. The Gemara brings a dispute between Rav Yosha and Rav Meir regarding this issue. Rav Yosha says that Levi'im can play the instruments but not to give him a livelihood, while Rav Meir disagrees. Rav Meir holds that Levi'im can even play the instruments.

The Gemara deduces from our Mishnah that all agree that it is NOT Rav Yosha who interpreted the Posuk, but R' Yochanan ben Antonio. Rav Meir's interpretation is that the instruments were part of the song, and the voices were merely accompaniment. The other opinion says regarding the second Posuk; Rav Meir says that the instruments mentioned in the other Posuk were the essential song, and the voices were secondary. Those instruments were the essential song, and the voices were secondary. Singer and Levi'im, who left Egypt, were in attendance.

The glory of the Jews in Alexandria, Egypt is described where Rav Yochanan ben Antonio describes the city as having a basilica with rows within rows. It looks like the waves of the sea, because of the swirling colors of the marble. Another structure is described where Rav Yochanan ben Antonio describes the glory of the Jews in Alexandria, Egypt. A structure called the Great Synagogue, which describes as a double row of benches set aside for the nobility, was like a large basilica with rows inside of rows.

At times, the people sat in groups, separated by profession. When it was time to answer a question, the people would answer. The Chachamim decided that the women should be outside and the men inside, with rows within rows. Herod wanted to cover it all with gold plating, but the Chachamim told him it's more beautiful as it is, recessed, so it could hold the cement from the back. Herod wanted to cover it with gold, but the Chachamim told him it's beautiful as it is.

The glory of the Jews in Alexandria, Egypt is that it was like a large basilica with rows inside of rows. A double row of benches set aside for the nobility was like a large basilica with rows inside of rows. Herod wanted to cover it all with gold, but the Chachamim told him it's beautiful as it is.
There were seventy one gold chairs there, of heavy gold, one for each member of the Sanhedrin. When a poor person came in, he would recognize the people with similar skills, and from there he would earn a livelihood for himself and his family.

There was a wooden platform in the center. When it was time to answer a flag was waved and the people would answer.

The people sat in groups, separated by profession. When a poor person came in, he would recognize the people with similar skills, וכוללים קמליהם אלקטניונווים מוקד איבי א"ס says, all of these people were killed by Alexander of Macedon. They were punished by Hashem for violating the Posuk: לא תוסיפו לשום דברו הזה עוד You shall never return to this road again, which forbids a Jew to return to Egypt.

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There were 71 gold chairs, of heavy gold
One for each member of the Sanhedrin

There was a wooden platform in the center.
When it was time to answer, a flag was waved and the people would answer.

The people sat in groups, separated by profession.
When a poor person came in, he would recognize the people with similar skills, וא"ס says... והם קמליהם אלקטניונווים אלסקנורוים מוקד
They were punished by Hashem for violating the Posuk: לא תוסיפו לשום דברו הזה עוד

Dedicated By: ______________
The Gemara returns to the Mishnah: שמחת בית השואבה:

The Gemara deduces from our Mishnah that all agree that it IS

A related ר'יהו elaborates:

Initially, the women would be inside the Sukkah and the men would be outside on the roof, but this led to frivility. They decreed that the women should be outside and the men inside, but it still led to frivility. They then decreed that the women should sit above, and the men should sit below.

Review
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