



Daf In Review – Weekly Chazarah

Maseches Succah, Daf אג – Daf גה

Daf In Review is being sent l'zecher nishmas R' Avrohom Abba ben R' Dov HaKohen, A"H
vl'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

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MISHNA

- How was the aravah process done? The messengers of Beis Din would go to Motza, which was a low lying place near Yerushalayim, to get branches of aravos. The Kohanim would then stand these up around the Mizbe'ach, so that the tops of the aravos bent over the roof of the Mizbe'ach. They would then blow a tekiah, a teruah, and a tekiah.
- Every day of Succos they would circle the Mizbe'ach once and say "Ana Hashem Hoshiya Nah, Ana Hashem Hatzlicha Nah". **R' Yehuda** says, they would say "Ani Vaho Hoshiya Nah". On the 7th day of Succos they would circle the Mizbe'ach 7 times.
- As they were leaving the Mizbe'ach on the 7th day, they would say to the Mizbe'ach, "this beauty is to you Mizbe'ach, this beauty is to you Mizbe'ach". **R' Eliezer** says, they would say, "to Hashem and to you Mizbe'ach, to Hashem and to you Mizbe'ach".
- This process was followed (on the 7th day) whether it fell on a weekday or on a Shabbos. The only difference was, if it fell on a Shabbos, they would bring the aravos on Friday, and place them in water-filled golden barrels, so that they should not wilt.
- **R' Yochanan ben Broka** said, they would bring branches from a palm tree and bang it on the ground at the side of the Mizbe'ach. This led to the day being referred to as "the beating of the branches".
- On this 7th day the adults would grab the lulavim from the children and eat their esrogim (as a sign of happiness).

GEMARA

- A Braisa says, that the place the aravos were taken from was an area exempt from taxes. This is why the Mishan refers to it as "Motza" (meaning exempt).

UVA'IN V'ZOKFIN OSAN B'TZIDEI...

- A Braisa says, many, long aravos were used in this process. The aravos were cut at 11 amos tall, so that they reach the top of the Mizbe'ach.
 - **Mareimar in the name of Mar Zutra** said, we can learn from here that the aravos were placed on the base of the Mizbe'ach. The Mizbe'ach was 9 amos high, and indented 2 amos from its widest point on the bottom. If the aravos were placed on the ground, given the height and indentations, the 11 amah aravos would not be able to hang over the roof of the Mizbe'ach. It must be that they were set on the base, which was one amah high and one amah indented on its own.
- **R' Avahu** said, we learn that the aravos must reach above the roof from the pasuk that says "ahd karnos haMizbe'ach". This teaches that the aravos must reach the corners of the Mizbe'ach, which themselves were higher than the roof.
 - **R' Avahu** said in the name of **R' Elazar**, whoever takes a lulav with it binding and a hadas with its braiding is considered as if he built the Mizbe'ach and offered a korbon (based on the pasuk of "Isru chag (referring to the bound lulav) ba'avosim (referring to the braided hadassim) ahd karnos haMizbe'ach" (referring to blood offered on the corners)).
 - From this same pasuk, **R' Yirmiya** said in the name of **R' Shimon ben Yochai**, that one who eats and drinks on Yom Tov is considered to have built the Mizbe'ach and offered a korbon.
 - **Chizkiya** said, that **R' Yirmiya** said in the name of **R' Shimon ben Yochai**, regarding all mitzvos, one is only yotzeh if the objects used are used in the manner in which they grow (e.g. the lulav,

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the other minim, the walls of the Mishkan). This is learned from the pasuk that says “Atzei shitim omdim”.

- A Braisa says this as well. The Braisa then brings a second interpretation of the pasuk, that the walls must support the gold plating. A third interpretation is, that the pasuk is teaching that the walls of the Mishkan continue to “stand”, i.e. they continue to offer the hope and promise as they did when physically standing.
- **Chizkiya** said, that **R’ Yirmiya** said in the name of **R’ Shimon ben Yochai**, “With my zechusim, I can prevent punishment from all aveiros done by people from the day I was born until today. If the zechusim of my son **Elazar** are added, that timeframe can be expanded to include from the time the world was created until today. If the zechusim of King Yosam ben Uziyahu are added, that timeframe can be expanded to include from the time the world was created until the end of time.
- **Chizkiya** said, that **R’ Yirmiya** said in the name of **R’ Shimon ben Yochai**, “I have seen the people fit to merit the highest level of reward, and they are very few in number. If there are 1,000 such people, myself and my son **Elazar** are included among them. If there are 100, we are included among them. Even if there are only 2 such people, we are those two”.
 - **Q: Rava** darshened a pasuk to teach that there are 18,000 rows of tzadikim next to Hashem. We see there are many more than stated by **R’ Shimon ben Yochai**!? **A: R’ Shimon’s** statement was made regarding people who can “see” Hashem through a very clear window. **Rava** was referring to those who can “see” Hashem through an unclear window.
 - **Q: Abaye** darshens a pasuk to teach that every generation has at least 36 tzadikim who greet the Shechina every day!? **A: Abaye** was referring to people who “see” Hashem clearly, but who can only approach the Shechina with permission. **R’ Shimon** was referring to people who can even approach the Shechina without permission.

B’SHAS PETIRASAN MAH HEIN OMRIM...

- **Q:** According to **R’ Eliezer**, they would pair the Name of Hashem and the Mizbe’ach together. A Braisa taught that one may not pair the Name of Hashem with anything else!? **A:** They would actually say, “We agree that Hashem is our G-d, and we praise you (Mizbe’ach) for offering us a vehicle to get forgiveness”.

KIMA’ASEIHU B’CHOL

- **R’ Huna** explained, **R’ Yochanan ben Broka’s** reason is based on the word “kappos”, which teaches that 2 lulavim are needed: one for the mitzvah of lulav and one for the aravah process. The **Rabanan** said that the word is written without a “vav”, and therefore refers to only one lulav.
 - **R’ Levi** said, the palm branch was used to teach that just as the date tree has sap only in its trunk (“it has one heart”), so too the Yidden have only one heart, which is devoted to Hashem.
- **R’ Yehuda in the name of Shmuel** said, a bracha is made on the lulav each of the 7 days of Succos, and a bracha is made on the succah only the first time he goes in. This is because the mitzvah of lulav is separated by each night, and each day is therefore considered to be a new mitzvah. The mitzvah of succah is continuous, and therefore does not need a new bracha.
 - **Rabbah bar bar Chana in the name of R’ Yochanan** said, a bracha is made on the succah each day of Succos, and a bracha is made on the lulav only on the first day of Succos. This is because the mitzvah of succah is D’Oraisa for 7 days, and the mitzvah of lulav is only D’Oraisa on the first day.
 - **Ravin in the name of R’ Yochanan** said, a bracha is made on succah and on lulav each of the 7 days of Succos.
 - **R’ Yosef** said, we should pasken like **Rabbah bar bar Chana**, because all versions of **R’ Yochanan** at least agree that a new bracha is made on the succah each day.
 - **Q:** A Braisa says that a new bracha is made each day on the lulav, and not on the succah!? We can answer that the Braisa is referring to when the Beis Hamikdash stood, which is why each day of lulav was a D’Oraisa, and that is why a new bracha is made (and the Braisa will therefore not be problematic according to **R’ Yochanan**). However, why is a new bracha not made on the succah each day!? **A:** It is a

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machlokes Tanna'im. **Rebbi** says in a Braisa that a person makes a bracha every time he puts on his tefillin, even multiple times throughout the day. The **Chachomim** argue and say that only one bracha is made. The mitzvah of succah, which is treated like one long day for the entire Yom Tov, according to **R' Yochanan** will have a new bracha made each day, because he holds like **Rebbi**. The Braisa regarding succah, above, will follow the shita of the **Chachomim**.

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- **Abaye** said the Halacha follows **Rebbi** (that one must make a new bracha every time he puts on his tefillin), and **Rava** paskened like the **Chachomim** (that a bracha is only made once a day).
 - **R' Mari** said, I saw **Rava** make multiple brachos on his tefillin in one day.
 - The Gemara says, we follow **Rebbi**, and therefore make a bracha on the succah every day.
 - **Mar Zutra** saw **R' Pappi** make a new bracha every time he put on his tefillin. The **Rabanan** of the yeshiva of **R' Ashi** would make a new bracha every time they touched their tefillin.
- **R' Yehuda** said in the name of **Shmuel**, the mitzvah of lulav is on each day of Succos, and therefore a new bracha is made each day. **R' Yehoshua ben Levi** said, only the first day is a mitzvah, after which it is only D'Rabanan (at which time no bracha is made). **R' Yitzchak** said, every day is only D'Rabanan, so no bracha is ever made.
 - **Q:** We pasken that the first day is D'Oraisa! How can **R' Yitzchak** say that!? **A:** He meant to say, "except for the first day".
 - **Q:** Then he is saying the same thing as **R' Yehoshua ben Levi**!? **A:** The Gemara should have said "**R' Yitzchak also says that**".
 - **Rav** held that a bracha is needed on the lulav on each day of Succos, because **R' Chiya bar Ashi** said in the name of **Rav**, that one must make a bracha on the D'Rabanan of lighting the Chanukah menorah. He therefore would similarly require a bracha on the D'Rabanan of lulav for all days of Succos.
 - **R' Yirmiya** said, one who sees a lit Chanukah menorah (and he has not lit himself), must make a bracha.
 - **R' Yehuda** explains, the first night of Chanukah, one who lights the menorah makes 3 brachos (l'hadlik, she'asah nissim, and shehechyanu) and one who just sees the lit menorah makes 2 brachos (he doesn't make a l'hadlik). On the remaining nights, one who lights makes 2 brachos (no shehechyanu) and one who sees makes one bracha.
 - **R' Nachman bar Yitzchak** said explicitly in the name of **Rav**, that one must make a bracha on the lulav all 7 days of Succos.
- A Braisa says, when one builds a succah he makes a shehechyanu. When he enters it on Succos he makes a leishev baSuccah. If it was an existing succah, if he can add something new, he can make the shehechyanu then. If not, he should make both brachos when he enters on Succos.
 - **R' Ashi** said that he saw **R' Kahana** make both these brachos when he made Kiddush on Yom Tov.
- A Braisa says, if one has a number of mitzvos that he is about to perform, he should make one bracha on them all ("asher kidishanu....ahl hamitzvos"). **R' Yehuda** says he should make a separate bracha on each mitzvah.
 - **R' Zeira** paskens like **R' Yehuda**. He explains that **R' Yehuda's** reasoning is based on the pasuk that says "Baruch Hashem Yom Yom". This teaches that each day, and by extension each mitzvah, needs its own bracha.
 - **R' Zeira** said, human beings can place things into empty keilim, and not into full keilim. Hashem does the opposite. He gives more Torah knowledge to one who has already learned Torah.

MIYAD TINOKOS

- **R' Yochanan** said that an esrog is still assur to use (other than for the mitzvah) on the 7th day of Succos, and the succah is assur even on the 8th day (Shmini Atzeres). **Reish Lakish** said the esrog is even mutar on the 7th day.
 - The machlokes is, that **Reish Lakish** says it is only assur when needed for the mitzvah. Once the mitzvah was done on the 7th day, it is mutar. **R' Yochanan** says it remains assur the entire day.
 - **Q: Reish Lakish** asked, our Mishna says they would eat the esrogim of the children on the 7th day!? **A:** That was mutar only because they belonged to the children (and were not used for full-fledged mitzvos).

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- Another version had **R' Yochanan** asking that we see in the Mishna that it is only permitted to use the esrogim of children! **Reish Lakish** answered that all esrogim are mutar, and the Mishna mentions children because that is the way it used to be done.
- **Q: R' Pappa** asked, according to **R' Yochanan**, why are the esrog and the succah treated differently? **A: Abaye** said, the succah is still muktzeh for the mitzvah at bein hashmashos going into the 8th day, because if he would eat a meal at that time it would have to be done in the succah. Therefore, it is assur on the 8th day because anything that is muktzeh at bein hashmashos is muktzeh the entire next day. The esrog is not muktzeh at bein hashmashos because its mitzvah was done at that time already.
- **Levi** said, an esrog is assur even on the 8th day. **Shmuel's** father said it is mutar on the 8th day. **Shmuel's** father ultimately changed his view and held like **Levi**. **R' Zeira** paskened like **Shmuel's** father's original view (that the esrog is mutar on the 8th day).
 - **R' Zeira** said, one should not give ownership of his arbah minim to a child on the first day of Succos, because a child can acquire but cannot give. This means that the person will no longer own his arbah minim.
 - **R' Zeira** said, one should not promise something to a child and then not follow through on the promise, because it teaches the child to lie.
- **Rav** said, if one has a new esrog for each day of Yom Tov, as soon as he uses each esrog, he may eat it (he holds like **Reish Lakish** that it is only muktzeh for the mitzvah, and the mitzvah has been completed). **R' Assi** said that he must wait until the day after using the particular esrog to eat that esrog (he holds like **R' Yochanan**, that it remains muktzeh for the entire day).
- **Q:** What is the Halacha outside Eretz Yisrael (where we keep 2 days of Yom Tov)? **A: Abaye** said (since we pasken like **R' Yochanan** that the 8th day is mutar), the day which may be the 7th or 8th day, is assur. The day which may be the 8th or 9th day is mutar. **Mareimar** said, even the day which may be the 7th or 8th day is mutar.
 - The Gemara paskens like **Abaye**.

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- **R' Yehuda the son of R' Shmuel bar Shilas in the name of Rav** said, outside Eretz Yisrael, the day that is questionably the 7th or the 8th day of Succos, is considered to be the 7th day with regard to sitting in the succah, and is considered to be the 8th day with regard to mentioning Shmini Atzeres in ya'aleh v'yavo and Kiddush. **R' Yochanan** said it is treated as the 8th day with regard to this and that.
 - The Gemara says, both agree that one must dwell in the succah on that day. The machlokes is whether one must make a bracha when doing so; **Rav** says a bracha is made and **R' Yochanan** says a bracha is not made.
 - **R' Yosef** said to pasken like **R' Yochanan**, because **R' Huna bar Bizna** and all the gedolei hador did not make a bracha on that day.
 - **Q:** Maybe they didn't make a bracha because they held like the shita that a bracha is only made on the first day of Succos? **A: R' Yosef** had a kabbalah that these Rabbanim had not had the opportunity to sit in a succah the entire Yom Tov to that point.
 - Others say that all agree that no bracha is made, and the machlokes is whether one needs to sit in a succah on that day; **Rav** says one must, and **R' Yochanan** says one need not sit in the succah.
 - **R' Yosef** said, one should follow the shita of **R' Yochanan**, because **R' Yehuda the son of R' Shmuel bar Shilas** (who quoted the shita of **Rav**) followed the shita of **R' Yochanan** as well.
 - The Gemara paskens, that one is to sit in the succah that day, but should not make a bracha.
- **R' Yochanan** said, we make a shehechyanu on Shmini Atzeres, but not on Shevi'i Shel Pesach.
 - **R' Levi bar Chama** explained, this is because Shmini Atzeres is different than the preceding days in 3 ways: the mitzvah of succah, of lulav, and of the offering of water on the Mizbe'ach. Even according to **R' Yehuda** who says that water was offered on Shmini Atzeres, there are still the other 2 differences.

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- **Q:** Shevi'i Shel Pesach is different than the first night of Pesach as well, since there is no obligation to eat matzah anymore!? **A:** It is different than the first night, but not the first day (which also carries no obligation to eat matzah). **A2: Ravina** said, Shmini Atzeres is different than the immediately preceding day. Shevi'i Shel Pesach is only different than the day that precedes the days before it.
- **R' Pappa** said, Shmini Atzeres is different than the days before it, because the preceding days have multiple bulls brought as korbanos and on Shmini Atzeres a single bull is brought.
- **R' Nachman bar Yitzchak** said, the pasuk that discusses Shmini Atzeres begins with "Bayom" (as opposed to "u'bayom"), showing that this is a new, distinct subject.
- **R' Ashi** said, the pasuk regarding Shmini Atzeres says "kamishpat" (the law), as opposed to "kamishpatam" (their law, as is written regarding the other days).
- A Braisa seems to support **R' Yochanan**, because in the Braisa **R' Yehuda** says, Shmini Atzeres is its own Yom Tov, as can be seen by the fact that it needs its own korbon, song, bracha, and staying in Yerushalayim overnight, just like the first 7 days need as well. Presumably this bracha is referring to shehechyanu, and is a proof to **R' Yochanan**.
 - **Q:** It may be that the bracha refers to the mention of Shmini Atzeres in ya'aleh v'yavo, and not the bracha of shehechyanu. This makes sense as well, because the Braisa says that the bracha is made all 7 days as well, and shehechyanu is not made for all of the first 7 days.
 - This is not a proof, because it may be referring to shehechyanu, which is at times made on the 7th day of Succos, if it had not been made on any earlier day.
 - **Q:** A shehechyanu can't be made on Chol Hamoed, because it must be said over a cup of wine, and most people don't have wine on Chol Hamoed. Shall we say this is a proof to **R' Nachman** who says it need not be made over a cup of wine?
A: It could be limited to a case where one happened to have wine on Chol Hamoed.
 - **Q:** Does **R' Yehuda** really hold that Shmini Atzeres carries the obligation to stay overnight in Yerushalayim? In another Braisa **R' Yehuda** says that the obligation to stay overnight on Pesach is written next to the pasuk of "sheishes yamim tochal matzos". This teaches that this obligation is only associated with something that has 6 days. Presumably, this comes to exclude Shmini Atzeres!? **A:** This comes to exclude Pesach Sheini. This makes sense, because a Mishna says that Bikkurim requires a korbon, song, waving, and staying overnight. This Mishna must follow **R' Yehuda**, because he says in a Braisa that Bikkurim needs waving, and yet the Mishna says that it carries the obligation to stay overnight, even though it does not have 6 days.
 - **Q:** Maybe the Mishna follows **R' Eliezer ben Yaakov**, who also says in a Braisa that Bikkurim needs to be waived? And, if the Mishna follows **R' Eliezer**, it may be that **R' Yehuda** only requires staying overnight when there are 6 days!
- **Q:** What is the end story regarding whether or not to make a shehechyanu on Shmini Atzeres? **A: R' Nachman** said that a shehechyanu is made, and **R' Sheishes** said that it is not.
 - The Gemara paskens that we do make a shehechyanu on Shmini Atzeres. A Braisa says this as well.

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MISHNA

- One is chayuv to say full hallel, and is chayuv in the mitzvah of Simcha for all 8 days of the Yom Tov. This teaches that one is chayuv in hallel, Simcha, and in honoring the Yom Tov on Shmini Atzeres just like on the preceding 7 days.

GEMARA

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- A Braisa says that the pasuk of “vehayisa ach sameach” comes to include the last night of Yom Tov as part of the Simcha obligation. Presumably the reason the Braisa says it comes to include the last night instead of the first night is because one can’t shecht a korbon for the Simcha obligation until the morning of the first day of Yom Tov (which is after that first night).
 - **Q:** The Braisa asks, maybe it comes to include the first night, and one would be required to shecht a Shelamim on Erev Yom Tov so that he can rejoice with its meat on Yom Tov? **A:** The pasuk says “ach”, which teaches that only one of these times is included, so only the night of the 8th day is included. The reason I will include this night rather than the first night is because the night of the 8th day is preceded by days that have the Simcha obligation, whereas the first night does not.

MISHNA

- What is meant by saying that the mitzvah of succah is for 7 days? When one finishes eating his meal on the 7th day he should not take apart his succah (because the mitzvah continues throughout the 7th day). However, beginning from the time of mincha on the 7th day, one may begin taking out the keilim he had moved to the succah so that they can be brought back into the house, in preparation of the coming Yom Tov (Shmini Atzeres).

GEMARA

- **Q:** If one wishes to eat in the succah on Shmini Atzeres (he needs the space, but can’t simply eat there because that would constitute “baal tosif”), and he doesn’t have keilim in the succah to remove (which would demonstrate that he is not eating in the succah for the sake of the mitzvah), what can he do to show that he is not eating in the succah for the sake of the mitzvah?
 - **Q:** If he doesn’t have keilim, what did he use in the succah all week long!? **A:** The Gemara means to ask, if he has no room to bring the keilim back inside, what can he do.**A: R’ Chiya bar Ashi** said, he should remove 4 tefachim of s’chach, which would make the succah passul. **R’ Yehoshua ben Levi** says he should light candles in the succah (which one may not do in a minimum size succah, and would therefore make it passul).
 - The Gemara says, they are not arguing. **R’ Yehoshua’s** method is for the people in Bavel, who need the succah for Shmini Atzeres, and therefore can’t make it passul before Yom Tov (and can’t remove the s’chach on Yom Tov either). **R’ Chiya’s** method is for the people of Eretz Yisrael who do not need the succah on Shmini Atzeres.
 - **Q:** The method of lighting candles only works to make the succah passul in a minimum sized succah. What should one do for a larger succah? **A:** He should bring in his dirty dishes, because **Rava** said that dirty dishes must stay out of the succah (by keeping them in he is showing that he is no longer fulfilling the mitzvah of succah).

MISHNA

- What was the process of offering the water on the Mizbe’ach on Succos? They would fill a golden pitcher with 3 lugin of water from the Shiloach spring. They would then bring this water in through the Water Gate. When they did so, they would blow a tekiah, a teruah, and a tekiah. A Kohen would bring the water up the ramp of the Mizbe’ach and turn to the left (west). At the southwest corner of the Mizbe’ach there were 2 silver bowls (one was where the wine was poured into and one was where the water was poured into). **R’ Yehuda** says they were made out of plaster, but looked silver from the color of the wine that was poured into them. Each bowl had a hole (as a drain) – one had a thicker hole and one had a thinner one, so that the wine and the water would go through at the same time (wine is thicker and goes down slower).
 - The bowl further west was for the water and the one to the east was for the wine. If one poured into the wrong bowl, he is yotzeh.
- **R’ Yehuda** says they would use only one lug of water, which would be done for all 8 days.
- They would tell the Kohen who was pouring to lift his hands as he was doing so, because it once happened that a Kohen poured the water onto his feet (he was a Tzeduki, who didn’t believe in the mitzvah of offering the water), and all the people threw their esrogim at him.

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- The same process is followed whether it was weekday or Shabbos, except that they would draw the needed water on Friday in a golden pitcher that was not a kli shareis, and place it into a chamber, to be used the next day.
- If the water spilled out or became uncovered, they would refill the pitcher from the kiyor, because uncovered wine and water is passul to be used on the Mizbe'ach.

GEMARA

- **Q:** How do we know that we must blow the shofar when bringing in the water? **A: R' Eina** said, the pasuk says "U'shavtem mayim *bisasson*", and the shofar blowing is a sign of happiness.
 - There were 2 "minim" (heretics), one named Sasson and one named Simcha. Sasson said to Simcha, I am better than you, because the pasuk says "Sasson V'Simcha Yasigu" (putting Sasson before Simcha). Simcha replied, I am better than you, because the pasuk says "Simcha V'Sasson LaYehudim". Sasson said, you are destined to become a runner, as the pasuk says "Ki b'Simcha seitzei'u". Simcha replied, you are destined to become a water drawer, as the pasuk says "U'shavtem mayim biSasson".
 - A heretic whose name was Sasson said to **R' Avahu**, you people are destined to draw water for me in Olam Habbah, because the pasuk says "U'shavtem mayim biSasson"! **R' Avahu** responded, the pasuk says "**bi**Sasson", not "**Li**Sasson". If anything, the pasuk means to say that your skin will be used as a water bag to hold water.

ALAH BAKEVESH U'FANAH LISMOLO...

- A Braisa says, every time a Kohen goes up the Mizbe'ach, he must go up on the right, work his way around the Mizbe'ach, and descend on the left, with 3 exceptions, when he goes up on the left and goes down the way he went up: when bringing the offering of water, when bringing a wine offering, and when offering an Olah bird at a time when many such birds were being offered and there is therefore no room on the east side of the Mizbe'ach.

ELAH SHEHAYU MACHSHIRIN

- **Q:** The bowl used for the wine understandably changed color, but why would the bowl used for the water become discolored? **A:** This would happen when a mistake was made and wine was poured into the bowl meant for water.

UMINUKAVIM K'MIN SHNEI CHOTMIN...

- **Q:** Must we say that the Mishna only follows **R' Yehuda**, because he said that only one lug of water was used. Therefore, since 3 lugin of wine are used, it would make sense why the wine bowl needed a larger opening for a drain, because we want them to drain at the same time, and there is 3 times more wine than water!? According to the **Rabanan**, there were 3 lugin of water used, so why would one hole need to be larger? **A:** Wine is thicker and would therefore take longer to drain if the hole was not bigger.

MA'ARAVO SHEL MAYIM

- A Braisa says, it once happened that a Tzeduki who was to offer the water poured it onto his feet (so as not to offer it on the Mizbe'ach) and all the people threw their esrogim at him. On that day, the corner of the Mizbe'ach became damaged. They brought a fistful of salt to fill the hole. That did not accomplish to make the Mizbe'ach valid for the Avodah, but it accomplished that the Mizbe'ach did not look damaged.

-----Daf טז-----49-----

- **Rabbah bar bar Chana in the name of R' Yochanan** said, the shissin (where the wine offerings and water offerings flowed into) were created by Hashem at the time of Creation. He bases this on the pasuk in Shir HaShirim – "chamukei yereichayich" (referring to the shissin which are at the foot of the Mizbe'ach), "kimo chala'im" (which are hollow and reach the depths), "ma'asei yidei aman" – are the work of Hashem.
- In the yeshiva of **R' Yishmael** they taught, the word "Bereishis" can be read as saying "Bara Shis" – He created the shissin.

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- A Braisa says, **R' Yose** said based on a pasuk that the shissin were hollow and reached to the depths. The pasuk is darshened as follows: “Vayita’eihu soreik” refers to the Beis Hamikdash, “v’gam yekev chatzeiv bo” refers to the shissin, and teaches that the shissin were dug out below the Mizbe’ach.
- A Braisa says, **R' Elazar bar Tzadok** says, there was a small space between the ramp and the Mizbe’ach on the western side, which is where the wine ended up flowing to. Once every 70 years the young Kohanim would remove all the wine that had collected and congealed there. They would then burn that congealed wine in the Azarah. This was burned there based on a gezeirah shava from the pouring of the wine (in the Azarah) to the burning (that it too must be done in the Azarah).
 - **Q:** A Mishna says that there is a din of me’ilah on offered wine, but it no longer applies once it is poured into the shissin. Must we say that this only follows **R' Elazar bar Tzadok**? He says that the wine in the shissin was somewhat accessible, and we therefore need to be told that there is no din of me’ilah. However, according to the **Rabanan**, that the shissin led to the depths, it is not possible to use the wine in any event!? **A:** The Mishna may follow the **Rabanan**, and is discussing a case where one hung a keili in the shissin, and the wine was caught in that keili before it reached the depths.
 - Another version asked that the Mishna seems to only follow the **Rabanan**, because according to **R' Elazar**, there surely must be a din of me’ilah even after it reaches the shissin, because he says that the congealed wine retains its kedusha even then!? The Gemara answers that even so, there would be no din of me’ilah, because once a mitzvah is completed, there can no longer be a din of me’ilah.
- **Reish Lakish** said, we learn from a pasuk that when the wine is poured, the holes in the bowl leading to the shissin are at first plugged up (to give the appearance of a full and satisfied throat).
 - **R' Pappa** says, we can see from here, that one is satisfied with wine by drinking it in large gulps, not from many small gulps.
 - **Rava** says, if one doesn’t have a lot of wine, he should drink it in big gulps, so that it satisfies him. **Rava** would drink the “kos shel bracha” in this way.
- **Rava** darshens the pasuk in Shir HaShirim: “Mah yafu fi’amayich bani’alim” – how beautiful are the steps of the Yidden when they go to be oleh regel, “Bas nadiv” – daughter of Avrohom Avinu, who is referred to as “nadiv”.
- **R' Anan** taught a Braisa that says, Torah is compared to a person’s insides (“chamukei yereichayich”) to teach that Torah is best when learned in private (not in the open marketplace).
 - **R' Elazar** made the similar point. He said that the pasuk says “v’hatznei leches ihm Elokecha”. This teaches that one should treat a funeral and a wedding with a level of privacy. He said, if such typically public things should be done with a level of privacy, surely, other more private matters (including Torah learning) should be done in private.
 - **R' Elazar** learns from the pasuk “Aso tzedakah u’mishpat nivchar La’Shem mizevach”, that giving tzedakah is greater than offering korbanos.
 - **R' Elazar** said, doing gemilus chassadim is greater than giving tzedakah. We learn this from a pasuk that compares tzedakah to planting and gemilus chassadim to cutting produce. When one plants, he does not always have a successful crop. When one cuts, he always has what to eat.
 - **R' Elazar** said, the pasuk says that tzedaka is rewarded “lefi chessed”. This teaches that one is rewarded based on how he gives the tzedakah (in the easiest way for the pauper to make use of it).
 - A Braisa says, gemilus chassadim are greater than tzedakah in 3 ways: 1) tzedakah is done with money and chessed can be done with acts; 2) tzedakah is only done for poor people and chessed can be done for anyone; 3) tzedakah can only be done for live people and chessed can even be done for those who have passed away.
 - **R' Elazar** said, we learn from a pasuk that one who does tzedakah and justice is considered to have filled the entire world with chessed. However, another pasuk teaches that to reach this level is not an easy thing to do.
 - **R' Chama bar Pappa** said, one who has “chein” must mean that he has yiras shamayim, based on the pasuk that says “Chessed Hashem mei’olam v’ahd olam ahl yirei’av”.

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- **R' Elazar** asked, what is meant by the pasuk “v'Toras chessed ahl leshona”? What is Torah of chessed and what is Torah which is not of chessed? He answered, when Torah is learned for its sake, that is Torah of chessed.
 - Others explain, when Torah is learned with intention to teach to others, that is Torah of chessed.

-----Daf 50-----

KIMA'ASEIHU B'CHOL...

- **Q:** Why is it essential that a kli shareis is not used to prevent the water from having a problem of “linah”? Even in a kli shareis, the water would not become kadosh (and therefore would not lead to a problem of linah) if one did not have in mind for the water to become kadosh, or if more than the amount needed was drawn. Why couldn't he use a kli shareis and either not have in mind for the water to become kadosh or draw more than the necessary 3 lugin? **A: Ze'iri** said, the Tanna of the Mishna holds that there is no maximum to the amount of water that may be used, and he also holds that things in a kli shareis become kadosh even without intent. Therefore, there would be a linah problem. **A2: Chizkiya** said, really the water would not become kadosh without intent. However, there is a gezeirah that the people watching may think that there was intent, and will therefore (incorrectly) conclude that linah does not apply to the water. **A3: R' Yannai in the name of R' Zeira** said, there is a gezeirah that people will think that this water was placed in the pitcher for the Kohen Gadol on Yom Kippur (to wash his hands and feet). For that use there is no maximum, and clearly there was intent (if it was placed in the pitcher for him). Therefore, people will say that this water to be used for the offering must not be subject to linah, because if it was, it would be passul due to linah.

NISHPICHA OY NISGALSA...

- **Q:** Why is the wine assur if it was left uncovered? Why can't it be strained to remove any venom that may have been put in by a snake? Must we say that the Mishna does not follow **R' Nechemya**, who says that a strainer is effective in removing a snake's venom from the strained wine!? **A: R' Nechemya** only said that the strainer is effective in making the wine fit for human consumption. He would agree that it would still be considered inferior and therefore unfit to be offered to Hashem.

HADRAN ALACH PEREK LULAV V'ARAVAH!!!

PEREK HECHALIL -- PEREK CHAMISHI

MISHNA

- The flute is played either for 5 days or 6 days of Succos. This is referring to the flute played at the Beis Hasho'eivah (at the time of drawing the water, not the flute played with the korbanos). This flute playing does not override Shabbos or Yom Tov (therefore, when the first day of Yom Tov is Shabbos, it will be played for the remaining 6 days of Yom Tov, and if the first day is not Shabbos, it will not be played the first day or the Shabbos Chol Hamoed).

GEMARA

- **R' Yehuda** and **R' Eina** had different versions of our Mishna. One had a version that said “sho'eiva” and one had a version that said “chashuva”.
 - **Mar Zutra** said, each version is correct. The “sho'eiva” version is based on the pasuk of “u'shavtem mayim b'sasson”, and the “chashuva” version is based on the fact that this was considered to be an important mitzvah.
- A Braisa says, **R' Yose bar Yehuda** says, playing the flute overrides Shabbos. The **Chachomim** say it does not even override Yom Tov.
 - **R' Yosef** said, the machlokes is regarding the flute played with the bringing of a korban (at certain times). **R' Yose** holds that the flute is an essential part of the singing requirement of the korban and

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therefore overrides Shabbos (like other aspects of the Avodah). The **Rabanan** hold that only the singing is essential, and therefore the flute playing does not override Shabbos. However, with regard to the flute playing with the drawing of the water, all agree that it is done to increase the joy, and it therefore does not override Shabbos.

- **R' Yosef** brings a proof that they argue about whether the playing of the flute is an essential part of the korban. There is a machlokes in a Braisa, where **Rebbi** says that a kli shareis cannot be made from wood, and **R' Yose bar Yehuda** says it may be made from wood. The machlokes must be that **R' Yose bar Yehuda** holds that the flute is essential for the korban and it therefore has the status of a kli shareis. Yet, we find that Moshe Rabbeinu's flute was made of wood. We can learn from this that a kli shareis may be made of wood. **Rebbi** must hold that the flute playing is not essential and the flute therefore does not have the status of a kli shareis.
 - The Gemara says this is not a good proof. It may be that all agree that the flute playing is essential, and the machlokes is whether we learn the other kli shareis from the flute. **R' Yose bar Yehuda** says that we do, and **Rebbi** says, since a flute cannot be made of metal (because it would effect its sound), we cannot learn out the other kli shareis from it.
 - Another reason this is not a good proof is, it may be all agree that only the singing is essential, and it may be that all would say we cannot learn the other kli shareis from the flute, however, **Rebbi** darshens the pesukim regarding the Menorah using the "klal u'prat" method, with the result being that all kli shareis must be made of metal, like the Menorah, and **R' Yose bar Yehuda** darshens the pesukim using the "ribuy u'mi'ut" method, which results in allowing the klei shareis to be made of any material other than earthenware.

-----Daf נ]---51-----

- **R' Pappa** said, the issue whether the playing of instruments is an essential part of the korban is a machlokes Tanna'im. A Mishna says, **R' Meir** says that the instrument players were servants of the Kohanim. **R' Yose** says they were Yidden from families with pure lineage who could marry Kohanim. **R' Chanina ben Antignus** said they were Levi'im. Presumably, **R' Meir** must hold that the instrument playing is not essential, and **R' Chanina** must hold that it is!
 - **Q:** Based on that assumption, what does **R' Yose** hold? If it is essential, only Levi'im should be allowed. If it is not essential, even servants should be allowed!? **A:** All agree that the instruments are not essential. The machlokes is only regarding what actually took place. The importance of the machlokes is regarding whether we say that one who is on the singing platform (e.g. playing an instrument) is automatically assumed to be of pure lineage, whether we can assume that one can give his ma'aser to him, or whether no assumptions at all are made.
- **R' Yirmiya bar Abba** said, the machlokes between **R' Yose bar Yehuda** and the **Rabanan** is actually regarding the playing of instruments for Simchas Beis Hasho'eiva. **R' Yose** says that even this playing overrides Shabbos, and the **Rabanan** say it does not even override Yom Tov. However, regarding playing for a korban, all agree that such playing is essential to the korban and would therefore even override Shabbos.
 - **Q:** A Braisa says that **R' Yose** and the **Rabanan** argue with regard to the playing of instruments at the Beis Hasho'eiva. This refutes **R' Yosef's** understanding of the machlokes (he said they only argue regarding playing for the korbanos)!? **TEYUFTA!**
 - **Q:** Must we say that they all agree regarding playing for korbanos that it does override Shabbos, in which case **R' Yosef** is refuted regarding this point as well (he said that there is machlokes regarding the playing for korbanos on Shabbos)? **A:** It may be that they argue regarding Beis Hasho'eiva and Shabbos. The reason that the machlokes was said in terms of Beis Hasho'eiva was to show that **R' Yose** allows Shabbos to be overridden even for this.
 - **Q:** Our Mishna says that it is the Beis Hasho'eiva playing that does not override Shabbos. This suggests that the playing for the korban does. This must follow the **Rabanan** (because **R' Yose**

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says that even the playing for Beis Hasho'eiva overrides Shabbos). This refutes **R' Yosef's** view that they argue regarding the playing for the korban!? **TEYUFTA!**

- The view that the playing of the instruments is essential for the korban is based on the pasuk that mentions the playing of instruments right after mentioning the "Shir Hashem". The view that the playing of the instruments is not essential for the korban is based on the pasuk that discusses the "shir" and the trumpets (which are not instruments) without making any mention of playing instruments.
 - The view that it is not essential understands the first pasuk as referring to instruments to accompany the singing and thereby improve it, but not as an essential component. The view that it is essential understands the second pasuk as comparing the singing to the trumpets, that they both must be done through a keili (i.e. an instrument).

MISHNA

- One who never saw the Simchas Beis Hasho'eiva has never seen true joy.
- On the night following the first day of Yom Tov, the Kohanim and Levi'im would go down to the Ezras Nashim, where they instituted a great thing.
- There were golden menorahs there, with 4 golden bowls on top of each of them. Each Menorah had a ladder next to it. There were 4 young Kohanim who were assigned to the menorahs, each Kohen holding a pitcher of 120 lug of oil, which they poured into each bowl. The worn out pants and belts of the Kohanim were used for wicks and to light the fires. There was no courtyard in Yerushalyim that was not lit up from the fires. The Chassidim and "anshei ma'aseh" would dance with fiery torches in their hands, while singing shiros v'sishbachos. The Levi'im would stand on the 15 steps leading from the Ezras Nashim to the Ezras Yisroel with countless instruments. The 15 steps corresponded to the 15 "Shir Hamalos" in Tehillim. Two Kohanim would stand at the Upper Gate with trumpets. When the person in charge of the Kohanim called out, those Kohanim would blow a tekiah, teruah, and tekiah. When they reached the 10th step, they blew that again. When they reached the Azarah, they blew that again. They continued to blow teki'os until they reached the gate used to exit on the east. When they reached the gate, they turned back to the west and said, "Our fathers would face the east and bow to the sun, but our eyes are only towards Hashem". **R' Yehuda** says they would say "We are for Hashem and our eyes are towards Hashem".

GEMARA

- A Braisa says, one who never saw the Simchas Beis Hasho'eiva has never seen true joy; one who never saw Yerushalayim in its glory, never saw a beloved city; one who never saw the Beis Hamikdash as it stood, never saw a magnificent building.
 - **Q:** Which Beis Hamikdash is referred to in the Braisa? **A: Abaye** said, it refers to the second Beis Hamikdash, which **Rava** says was built of green and white marble. **Others** say it was built of green, blue and white marble. One row was set in and the next protruded out, and it then repeated this design, which allowed for the placement of cement. They thought to cover it with gold, but the Rabanan said it is better without the gold, since it gave the look of waves of the sea.
- A Braisa says, **R' Yehuda** says, one who never saw the setup of the shul of Alexandria in Egypt has never seen the honor of the Yidden. It was large enough for 1.2 million people, and a double row of special benches were set up for the aristocrats. There were also 71 golden chairs for the large Sanhedrin, each chair made of an enormous amount of gold. A flag would be raised at the appropriate time to say "Amen", so that the people who were too far from the chazzan to hear him were able to answer. Also, all the people would sit in groups of their trade. This way, poor people with a skill would know where to go to get a job and support their families.
 - **Abaye** said, Alexander the Great killed all these people. They were punished with this death because they transgressed the pasuk that says that the Yidden should not return to Mitzrayim. Alexander reached Egypt and found the Yidden reading the pasuk that says that Hashem will bring a nation from afar against them. Alexander realized that his ship arrived in Egypt in just 5 days, in what should have taken 10 days. He took this as a sign that the Yidden were being given into his hands, and he killed them.