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Sukkah Daf 48

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Daf Notes is currently being dedicated to the neshamah of

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May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

1. The Mishna rules that one recites Hallel all eight days of Sukkos including Shemini Atzeres. There is an obligation to offer a korban shelamim and eat its meat for all eight days. The Gemara learns from the verse that states *vhoysa ach sameach*, and you shall be nothing but joyous, that there is an obligation for one to be joyous on the night of Shemini Atzeres. There is a contradiction in the words of Rashi if this obligation also applies to Shemini Atzeres by day. (48a1)
2. The Mishna rules that one is required to sit and sleep in the Sukkah for all seven days of Sukkos. One should not dismantle his Sukkah on the seventh day. Rather, he should bring the utensils from the Sukkah into his house to prepare for Shemini Atzeres. (48a2)
3. The Gemara states that if one does not have any other place to eat besides the Sukkah, he should remove four tefachim of s’chach, thus disqualifying the Sukkah. This should not be done by those who reside outside Eretz Yisroel where there is an obligation to sit in the Sukkah on Shemini Atzeres, because there is a concern that the eighth day is really the seventh day. The solution for those who reside outside of Eretz Yisroel is either to light a candle inside a small Sukkah or to bring soiled dishes into a large Sukkah, thus demonstrating that he no longer wishes to fulfill the mitzvah of dwelling in the Sukkah. (48a2-48a3)
4. The Mishna explains the process of the water libations that are performed on the mizbeiach on Sukkos. A golden jug that could contain three lugin would be brought from the Shiloach, a spring outside Jerusalem. As they approached the Water Gate of the Bais HaMikdash, they would sound the shofar. The Kohen walked up the ramp and turned towards the left of the mizbeiach

where there were two silver bowls, one used for the water and one for the wine. Rabbi Yehudah maintains that the bowls were made from plaster but they appeared black because of the wine. The bowl with the thick spout was used for wine and the bowl with the thin spout was used for the water and in this manner, the water and the wine would finish draining simultaneously. The Mishna rules that if the wine was poured into the jug that was designated for water or if the water was poured into the jug that was designated for wine, it is still valid. (48a3-48a4-48b1)

5. Rabbi Yehudah disagrees with the Chachamim regarding two aspects of the libation ceremony. First, Rabbi Yehudah maintains that the jug contained only one lug and second, Rabbi Yehudah maintains that the water libation was performed on the seven days of Sukkos and on Shemini Atzeres. (48b1)
6. The Mishna relates that a Sadducee, who was from a group of Jews who denied the authenticity of the Oral Law, poured the water on his feet

instead of pouring the water into the bowl, and all the people threw their esrogim at him. (48b1)

7. The Gemara states that the Kohen would normally walk up the mizbeiach and he would turn towards the right. The three exceptions to this procedure were when the Kohen would perform the water libation, the wine libation, and the avodah with the blood for the bird olah, when there was an excess of bird olos and there were too many kohanim who had congregated on the east side of the mizbeiach. In those cases the Kohen would walk up the mizbeiach towards the left and after completing his task, he would go down the way he had ascended. (48b3).

## INSIGHTS TO THE DAF

### *Just be Happy*

The Gemara learns from the verse that states *vhoysa ach sameach*, and you shall be nothing but joyous, that there is an obligation for one to be joyous on the night of Shemini Atzeres. There is a contradiction in the words of Rashi if this obligation also applies to

Shemini Atzeres by day. The commentators ask that we usually find that the word *ach*, literally translated as *but*, is used to exclude something, whereas in this instance, the word *ach* is used to include something. It is said in the name of the Vilna Gaon that on the first days of Sukkos, besides the mitzvah of being joyous, there are additional mitzvos of sitting in the Sukkah and taking the lulav. On Shemini Atzeres, however, there is only the mitzvah of being joyous. *Shearim Mitzeyanim B'Halacha* adds that this can explain the language used in the Gemara that the verse is including the obligation to be joyous on Shemini Atzeres, although the verse is in essence excluding the other two mitzvos of Sukkah and lulav. The explanation for this is that since the other two mitzvos do not apply on Shemini Atzeres, there is more time to fulfill the mitzvah of being joyous.

their esrogim at him? Were they attempting to kill him? If he was truly liable the death penalty, throwing esrogim was definitely not the prescribed method for stoning a sinner. Perhaps the reason that they pelted him with esrogim is because the Sadducees denied the validity of the Oral Law and they only subscribed to the terse meaning of the Written Law. Regarding the esrog, the Torah only states that one is required to take a *pritz hadar*, which is literally translated as a beautiful looking fruit. The Gemara teaches us from various expositions that the fruit that the Torah refers to is the esrog, and this is a Sinaitic tradition. Thus, the people pelted the Sadducee with esrogim to demonstrate that he had denied the validity of the Oral Law and they upheld the belief in the Oral Law.

## DAILY MASHAL

### *Throwing the Book at Him*

The Mishna relates that a Sadducee, who was from a group of Jews who denied the authenticity of the Oral Law, poured the water on his feet instead of pouring the water into the bowl, and all the people threw their esrogim at him. Why did they choose to throw