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Sukkah Daf 50

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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 ruled that when one of the days of Sukkos occurred on Shabbos, then they would fill up an unconsecrated vessel before Shabbos. The Gemara explains that the reason for this ruling is because the Tanna of the Mishna maintains that there is no maximum amount for the water that can be used for the libations on the mizbeiach. Additionally, a consecrated vessel will consecrate the contents of the vessels even without intention, so if the water had been placed in a consecrated vessel on Friday, the water would be invalidated on account of *linah*, which means that the water becomes invalidated by remaining overnight until Shabbos morning, similar to all consecrated matter that become invalidated if it is allowed to remain until the next day. (49b4-49b5-50a1)
2. Chizkiyah maintains that the water will only become consecrated if one intends for the sanctification to occur, but observers will assume that the one taking water from a consecrated vessel intentionally sanctified the vessels on the previous day. One observing this will erroneously assume that the water libations are not subject to the rules of *linah*. (50a1)
3. Rabbi Zeira maintains that we are concerned that observers will assume that the water from the consecrated vessel was used for the washing of the hands and feet of the Kohen Gadol and the Halacha is that the water used by the Kohen Gadol for washing must be consecrated. When they observe the following morning that the water is being used for the libations, they will erroneously assume that the water libations are not subject to *linah*. (50a1)
4. The Gemara rules that water which has become exposed cannot be used for the mizbeiach. We are concerned that a snake may have drunk from the liquid it and cast its venom in the liquid.

Water that an Israelite would not drink cannot be used for the mizbeiach. (50a2)

5. The Gemara states that even though Rabbi Nechemia rules that water that was strained is permitted for use, he only said this regarding a regular person. Regarding a beverage that is offered on the mizbeiach, however, even Rabbi Nechemiah agrees that water that was exposed and then strained cannot be used for the avodah of the water libation. This ruling is based on the verse that states, *when you present a blind animal for sacrifice is nothing wrong etc. present it if you please, to your governor: would he be pleased with you or show you favor? Said HaShem, Master of Legions.* Thus, just as one would not offer something inappropriate to a human king, one should not offer something inferior to HaShem. (50a2)
6. The Mishna rules that the musical instruments which were used for the Simchas Bais Hashoeva could not be played on Shabbos and Yom Tov and for this reason if the first day of Sukkos occurred on Shabbos, the festivities would be for six days. If the first day of Sukkos did not occur on Shabbos, the

festivities would only be for five days, as one of the intermediate days of Sukkos would be on Shabbos (50a3).

7. The Gemara cites a dispute between Rabbi Yose who maintains that the mitzvah of playing the musical instruments overrides Shabbos and the Chachamim who maintain that playing musical instruments does not even override a festival. Rav Yosef qualifies this argument to be referring to sacrificial song that was accompanied by instruments and the playing of instruments was considered an avodah akin to the sacrifice and therefore it would override Shabbos. The musical instruments played by the Simchas Bais Hashoeva, however, were only meant to enhance the joy and therefore even Rabbi Yose agrees that it does not override Shabbos. (50b1)
8. Rebbi maintains that service vessels made from wood could not be used and Rabbi Yose permits their use. Rabbi Yose maintains that the essential sacrificial song was accompanied by musical instruments and we can learn that musical instruments used in the Bais HaMikdash had the status of service vessels, and we derive this from the flute of Moshe which was made

from wood. Rebbi maintains that the essential sacrificial song was vocal and the instruments were secondary to the singing, so we cannot learn from the flute of Moshe. (50b1-50b2)

9. The Gemara cites a dispute regarding the material used to fashion the Menorah. Rebbi maintains that the Menorah must be fashioned from metal whereas Rabbi Yose maintains that the Menorah can also be fashioned from wood, but it cannot be fashioned from earthenware. (50b3)

INSIGHTS TO THE DAF

Cover on the Kiyor

Rabbi Dovid Meyers is the world's authority on the precise details of the utensils that were used in the Mishkan. Rabbi Meyers related that all pictures of the kiyor, the laver, show the kiyor with a cover, but there does not appear to be a source for this. Rav Getzel Fried, Shlita, offered a proof from our Gemara that states that if the water of the kiyor was left exposed overnight, the water cannot be used. The reason for this is because we are concerned that a snake may have drunk from the liquid it and cast its venom in the liquid. Water that an Israelite would not drink cannot be used for the mizbeiach. It is thus

evident from this Gemara that the Kiyor normally had a cover. Although it is still not known what the dimensions of the kiyor were, it certainly appears that the kiyor was covered.

DAILY MASHAL

Hashem; King of all Kings

The Gemara quotes a verse that states *when you present a blind animal for sacrifice is nothing wrong etc. present it if you please, to your governor: would he be pleased with you or show you favor? Said HaShem, Master of Legions.* We derive from this verse that just as one would not offer something inappropriate to a human king, one should not offer something inferior to HaShem. When we are engaged in prayer, which in our present situation is a substitute for sacrifices, we must be aware that we are not beseeching the mercy of a human being, who may or may not grant us our wishes without truly understanding our needs. Rather, we are entreating HaShem, the King of all kings, who knows and discerns our innermost thoughts, and has the power to grant life and prosperity. When we are cognizant of this fact, we will be able to focus more on our prayers and our service to HaShem.