



Seder Moed | Masechet Sukkah 46-52 | Shabbat Parashat Ki Tavo | 14-20 Elul (August 22-28)

**Daf 46: – אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו –  
“WHO HAS SANCTIFIED US THROUGH HIS MITZVOT”**

On the first night *Sukkot*, people enter the *sukkah* and recite upon the conclusion of *kiddush*: “*Barukh Atah HaShem, Elokeinu Melech Ha’Olam, asher kidshanu b’mitzvotav v’tzivanu lay’shev ba’sukkah*” (Blessed are You, HaShem, our God, Sovereign of the universe, who has sanctified us through His *mitzvot*, and commanded us to dwell in the *sukkah*.) This *berachah* is not only recited the first time a person enters the *sukkah*. Rather, it is necessary to recite the blessing over this *mitzvah* anew every time a person enters the *sukkah* to eat.

A *berachah* is also recited over the *mitzvah* of the *arba’at ha’minim* (four species) — “*Barukh ... asher kidshanu b’mitzvotav v’tzivanu ahl netilat lulav*” (Blessed is He ... who sanctified us through His *mitzvot* and commanded us to take the *lulav*.” This *berachah* is also recited not only on the first day of *Sukkot*, but every day anew.



Question: The Torah-based *mitzvah* of *lulav* is only compulsory on the first day of the holiday, so why do we recite “...*v’tzivanu ahl netilat lulav*” on the remaining days of *Sukkot*? Was it God who commanded us to perform the ritual on the latter days of the holiday? No, it was the *chachamim* who commanded us. However, God commanded Jews to heed the statements and decrees of the Torah sages, and they, in turn, have commanded us to take together the *arba’at ha’minim* on all days of *Sukkot*. As such, one who fulfills the sages’ directives also fulfills a Torah *mitzvah*.

**Daf 47: – בְּרַכַּת שֶׁהֶחְיֵנוּ – THE “SHEHECHEYANU” BLESSING**

When a new holiday arrives, we recite: “*Baruch Atah ... Shehecheyanu v’ki’ye’manu v’hi’gi’anu la’z’man ha’zeh*” (Blessed are You ... Who has granted us life, sustained us, and enabled us to reach this occasion.) We thank God for giving us life and for the privilege of being able to celebrate this holiday. The *Shehecheyanu* blessing is recited during *kiddush*. However, if a person forgets and does not recite *Shehecheyanu* at the end of *kiddush*, it is possible to recite the blessing later, as well.

On *Sukkot*, we recite the *Shehecheyanu* blessing twice because this holiday has two core *mitzvot*: a) dwelling in a *sukkah* and b) taking in hand the *arba’at haminim* (four species). Therefore, one recites the *Shehecheyanu* blessing for the first time at night in connection with the *Sukkah* obligation, and then recites the blessing a second time in the morning in connection with the taking of the *Lulav*.

During *Sukkot*, we do not recite the *Shehecheyanu* blessing each day anew because all seven days of *Sukkot* are considered one long holiday. The *Shehecheyanu* blessing recited at the beginning of the holiday covers all the days. However, when *Simchat Torah* arrives (Shemini Atzeret in the Diaspora), *Shehecheyanu* is recited again because it is a new holiday — even though it takes place immediately after *Sukkot*.



**FROM THE TALMUD**  
SEDER MOED  
MASECHET SUKKAH  
DAF 46

מִן הַתְּלִמוּד:  
סדר מועד, מסכת סוכה דף מ"ו:  
”אמר רבי זירא: לא לימא איניש  
לינוקא דיהיבנא לך מידי ולא יהיב ליה  
משום דאתי לאגמוריה שיקרא, שנאמר  
”(ירמיהו ט') למדו לשונם דבר שקר.”

**Translation**

... דיהיבנא ... D'ye'hevna ... That you will give  
... מידי ... Mee'dai ... Something  
... לאגמוריה ... L'ag'mo'rei ... To teach him/her

**Explanation**

Rabbi Zeira said that a person should not tell a child that s/he will be given something and then, in the end, refrain from giving that item to the child — because it accustoms a person to lying, and after getting used to lying it is hard to stop.

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## Daf 48: מִצְוַת נִסּוּךְ הַמַּיִם – WATER LIBATION CEREMONY

When *korbanot* (offerings) were sacrificed in the *Beit HaMikdash*, wine was poured onto the *miz'be'ach*. The ritual pouring of wine was called “*nisuch*.” On this *daf*, we learn about *nesachim* (libations) specially performed in honor of *Sukkot*.

Shortly before sunrise, the *kohanim* would depart from the *Beit HaMikdash* and head toward the Shiloach spring, located near Jerusalem. Upon reaching the Shiloach, *kohanim* would draw water from the spring to fill their vessels and then return to the *Beit HaMikdash* through a gate called “*Sha'ar HaMayim*” (Water Gate).

Why was this gate given the name “*Sha'ar HaMayim*”? Simple: Because the *kohanim* entered through that gate while carrying water. Afterward, the *kohanim* would pour the water and wine into the bowls that were attached to the top of the *miz'be'ach*. At the bottom of the bowls were holes through which the liquids would flow down into the depths of the earth.



## Daf 49: צְדָקָה וְגִמְלוּת חֶסֶדִים – TZEDAKAH AND BESTOWING LOVING-KINDNESS



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Rabbi Eleazar said: The commandment to give *tzedakah* to the poor is so significant that God considered it more important than the *mitzvah* to sacrifice *korbanot* in the *Beit HaMikdash*.

Rabbi Eleazar added, and said, that a person who practices the *mitzvah* of the *gemilut chassadim* (bestowing loving-kindness) and helps other people, does a tremendous and considerable *mitzvah*, even more so than a person who fulfills the *mitzvah* of *tzedakah*. How so? Because the person who performs acts of kindness does a *mitzvah* by physically giving of him or herself. By contrast, the *mitzvah* of *tzedakah* is fulfilled solely by giving money. How does a person fulfill the *mitzvah* of *gemilut chassadim*? For example, delighting grooms and brides, helping the needy, and eulogizing and burying the dead.

## Daf 50: הַחֲלִיל שֶׁעָשָׂה מֹשֶׁה רַבֵּנוּ – THE FLUTE CRAFTED BY MOSHE RABBEINU

“*Klei HaSharef*” (service vessels) are the sacred utensils used in the *Beit HaMikdash*, such as the golden *menorah*, the *shulchan* (table) for the *lechem hapnim* (showbread), the vessels into which they received the blood of the *korbanot*, and more. [Cont'd on p. 3]

## Dvar Torah KI TAVO

In *Parashat Ki Tavo*, Moshe instructs that immediately after the Israelites cross the Jordan River and enter *Eretz Yisrael*, they should assemble at Shechem to reaffirm the *brit* (covenant) between *Yisrael* and *Hashem*. At this reaffirmation ceremony, they were to proclaim the many prohibitions enumerated in the Torah and the entire nation is to answer: *Amen*.

Why was it necessary to conduct such a special event and to repeat the same commandments that the nation was already well acquainted with from their time in the desert? It can be said that this special event taught us about the revolutionary change taking place upon their entering the *Eretz Yisrael*. Entry into the land can be perceived as a purely geographical change. However, in fact, the change is very substantial and profound. Until their entry into the *Eretz Yisrael*, *B'nei Yisrael* lived a miraculous existence. After entry into the land, everything will follow nature.

When two parties enter into a contract between them, and there is an essential change in the basic terms, a renewed agreement must usually be signed. In the same way, God wanted to convey that entering *Eretz Yisrael* would not only be a technical and geographical change, but rather, a change their basic manner of existence, which required a special renewal of the status of the *brit*.

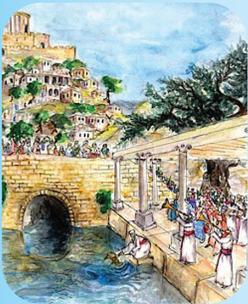


[Cont'd from p. 2] What were the service vessels made of? Rabbi Yehuda Hanasi derived from a Torah verse that service vessels should be made exclusively from metal, and not of wood, because metal is more valuable than wood. However, there was one vessel in the *Beit HaMikdash* made of wood, and that was the flute crafted by Moses Rabbeinu. The *levi'im* played the flute as the *korbanot* were offered.

Why was the flute not made from metal? Because a metal flute does not produce a pleasant sound, while a wooden flute does.



**Daf 51: שְׂמֵחַת בַּיִת הַשּׁוֹאֵבָה – SIMCHAT BEIT HA'SHO'EVAH (WATER-DRAWING FESTIVAL)**



What was “*Simchat Beit Ha'Sho'evah*”? In the daf above, we learned about the *Sukkot mitzvah* of *Nisuch HaMayim*. The water used to perform this *mitzvah* was to be drawn with great joy — as stated by *Yeshayahu HaNavi* (Isaiah 12:3) — “*U'she'av'tem mayim be'sasson, mi'ma'ayanei ha'yeshuah*” (And you shall draw water with joy from the fountains of salvation.)

At the *Simchat Beit Ha'Sho'evah* festivity, the *levi'im* would stand on the steps leading up to *Sha'ar Nikanor* playing harps, violins, cymbals, trumpets, and other musical instruments. The leaders of Israel, Torah scholars, and righteous individuals would dance with lit torches — which they would toss into the air and then catch, while reciting songs of praise to *Hashem*. This joyous celebration was named “*Simchat Beit Ha'Sho'evah*,” because all these festivities were carried out in honor of the water drawing done in advance of “*Nisuch HaMayim*.”

**Daf 52: אֵיךְ מִתְגַּבְּרִים עַל הַיֵּצֶר הָרָע? – HOW DOES A PERSON OVERCOME THE EVIL INCLINATION?**

The *yetzer hara* (evil inclination) can entice a person to commit *aveirot* (transgressions). The *amora* Rabbi Assi said a person should be weary of and cautious with the *yetzer hara*, for when the *yetzer hara* entices a person for the first time it is fairly easy to overcome the temptation. However, if a person listens to the *yetzer hara* and commits an *aveirah*, and then another *aveirah*, eventually it will be very difficult for the person to overcome the *yetzer hara* and he is then liable go down a path of many *aveirot*.

What should a person do if it is difficult for him to prevail over the *yetzer hara*? The *Gemara* says every Jew should remember that God wants to help people overcome their *yetzer hara*. If God sees someone trying to overcome the *yetzer hara*, He already helps that person. All a person needs to do is try, make an effort, strive, and God will help that person to prevail.



**QUESTIONS FOR THE WEEK**

1. Why do we recite “*Shehecheyanu*” twice on *Sukkot*?
2. Why was there a gate in the *Beit HaMikdash* called the “*Sha'ar HaMayim*”?
3. Which musical instrument in the *Beit HaMikdash* was unusual?

**\*NOTE**  
ALL ANSWERS CAN BE FOUND IN THIS DAF YOMI PUBLICATION

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