



Daf In Review – Weekly Chazarah

Maseches Succah, Daf כב – Daf ל

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

-----Daf כב--24-----

- **Q: R' Meir** seems to contradict himself!? On the one hand he is not concerned for the breaking of the bottle, but on the other hand he is concerned for the death of the animal that is used for the succah wall!? **A:** Death is more common. Breaking of a bottle is not, because it can be given to a watchman to safeguard.
- **Q: R' Yehuda** seems to contradict himself!? On the one hand he is concerned for the breaking of the bottle, but on the other hand he is not concerned for the death of the animal that is used for the succah wall!? **A:** The reason **R' Yehuda** does not allow one to leave over the terumah and ma'aser at the end of the bottle is not because he is concerned that the bottle will break. It is because he does not hold of the concept of "breirah", which must be used to say that the wine left over at the end is the wine that was separated as terumah and ma'aser.
 - **Q: R' Yehuda** said to **R' Meir**, "aren't you concerned that the bottle may break"! We see that **R' Yehuda** was concerned for this!? **A:** He was saying to **R' Meir**, "I hold that leaving over the wine won't work, because I don't hold of breirah. However, you, who hold of breirah should still hold that it doesn't work because of the concern that the bottle may break!?"
 - **Q:** We see that **R' Yehuda** is concerned for death, because he says that we must prepare a replacement wife for the Kohen Gadol on Yom Kippur in case his wife was to die!? **A:** It is only there, regarding the Avodah that brings a kapparah, that he was concerned for possibilities that he is normally not concerned for.
- **Q:** According to **R' Zeirah** and **Abaye**, the reason **R' Meir** says that an animal may not be used as a succah wall is a gezeirah D'Rabanan (they were machmir, because it may run away or die). However, D'Oraisa it should be a valid succah wall (because a live animal is treated like any other object). If so, why does **R' Meir** say that when it comes to an animal acting as a grave cover, that we are meikel and it is does not become tamei? If D'Oraisa it is treated as any other object, then he cannot be meikel!? **A: R' Acha bar Yaakov** said, the reason **R' Meir** says that an animal is not valid for a succah wall is because a wall that stands because of breath is not considered to be a valid wall (breath is not tangible and therefore can't be the basis for a wall). **A2:** Others said that **R' Acha bar Yaakov** said, anything that cannot be made by a human being cannot serve as a wall.
 - The difference between these two versions would be a wall created by a blown up leather bottle. According to the first version this can't serve as a wall (it stands because of breath), but according to the second version it is a valid wall (it is man-made).
- The Braisa said that **R' Yose Haglili** adds that an animal may not be used to write a "get" on.
 - **Q:** What is **R' Yose Haglili's** reasoning? **A:** The pasuk regarding "get" says "sefer". One would think it may only be written on klaf. The pasuk therefore says "v'kasav lah" which teaches that it can be written on anything. If so, the word "sefer" only excludes writing a "get" on a living object, or on food.
 - The **Rabanan** say, the pasuk doesn't say "basefer" – "in a sefer", which would suggest like this drasha. The pasuk says "sefer", which teaches that the "get" must be written in a way that makes a separation between the husband and wife.
 - The **Rabanan** use the word "v'kasav" to teach that a divorce may only take place via a written document, not via money. We would think that just like marriage comes about via a document or money, through a hekesh we should say that a "get" can be done in the same way.
 - **R' Yose Haglili** learns this from the words "sefer krisus" – only a document can make a divorce.
 - The **Rabanan** use the word "krisus" to teach that it must be a document that fully severs the relationship (it can't be made on a condition that obligates the woman to do something or not to do something, forever).

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- **R' Yose Haglili** learns that from the fact that the pasuk says “krisus” when it could have just said “kares”.
 - The **Rabanan** don't darshen these extra letters to the word.

MISHNA

- If one makes a succah among the trees so that the trees are its walls (but they do not support the succah), the succah is valid.

GEMARA

- **R' Acha bar Yaakov** said, a wall that moves in the wind is not considered to be a wall.
 - **Q:** Our Mishna says, if trees are the walls it is valid, and we know that trees move in the wind!? **A:** The Mishna is discussing mature, thick trees that don't move in the wind.
 - **Q:** Even such trees have branches that move in the wind (and may form the walls)!? **A:** He weaves the branches together so that they don't move in the wind.
 - **Q:** If so, what is the chiddush of the Mishna? **A:** We would think that we should be gozier and not allow such a succah out of concern that it may lead one to use the tree on Yom Tov. The Mishna teaches that the succah is nonetheless valid.
 - **Q:** A Braisa says that a tree, and wall of reeds can serve as a corner board to surround a well, to permit the drawing of water from it on Shabbos. The tree and reeds move in the wind and yet they are considered to be walls!? **A:** Here too, the Braisa is discussing where he weaves the branches or reeds together so that they don't move in the wind.
 - **Q:** A Braisa says that if a tree's branches bend over and come to within 3 tefachim of the ground, one may carry within the area enclosed by the branches (i.e. between the trunk and the branches). The drooping branches clearly move in the wind!? **A:** Here too, the Braisa is discussing where he weaves the branches together so that they don't move in the wind.
 - **Q:** If so, why does **R' Huna the son of R' Yehoshua** say that one may not carry under this tree if it is larger than a beis sasayim (which is the halacha for something that is enclosed for other than residential purposes)? Since he wove the walls into place, that is considered as if it was enclosed for residential purposes!? **A:** This is because the purpose of the area is to provide shade for workers or watchmen who tend to the fields outside. The halacha is, to carry in an enclosure whose principle purpose is to serve the outside, the enclosure may not be larger than a beis sasayim.
 - **Q:** A Braisa says that on Shabbos one may carry in a clearing surrounded by stalks of grain, because the stalks act as walls. Stalks of grain clearly move in the wind!? **A:** Here too, the Braisa is discussing where he weaves the stalks together so that they don't move in the wind.

-----Daf 72-----25-----

MISHNA

- People involved with doing a mitzvah (e.g. going to learn Torah, to visit a rebbi, or redeem a prisoner) are patur from the mitzvah of succah (even when not actually travelling).
- People who are sick and the people that are attending to them are patur from the mitzvah of succah.
- One may eat and drink a snack outside of the succah.

GEMARA

- A Braisa explains, the pasuk says “Bishivti**CHA** biveisechah”, which teaches that one who is busy with a mitzvah is patur from kriyas shema, and by extension any other mitzvah (the possessive “**CHA**” teaches that only when you are doing your own thing are you chayuv in shema, not if you are busy with a mitzvah) and “uv'lechti**CHA** baderech” teaches that a chosson who marries a besulah is patur because he is “tarud” (worried, busy) with a dvar mitzvah. Only one marrying a besula is patur, because when one marries an almanah he is not as tarud.

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Someone whose ship is sinking and an avel r"l are not patur from shema, because although they are tarud, they are tarud regarding a dvar reshus.

- **Q:** A different Braisa gives a different source for this halacha of ha'osek b'mitzvah. The Braisa says we learn it from the fact that there were people who were allowed to make themselves tamei to deal with a meis (there is a machlokes whether they became tamei from the "atzmos Yosef", or from burying Nadav and Avihu, or from a "meis mitzvah") although it prevented them from bringing the Korbon Pesach on Erev Pesach. Why do we need two sources for the same halacha!? **A:** If we would just have this second Braisa, we would think only in that case the halacha applies, because he dealt with the first mitzvah (the meis) before the onset of the second mitzvah (the Pesach). If we would just have the first Braisa we would say, in that case he is patur because the mitzvah of kriyas shema does not carry the kares penalty. However, an osek b'mitzvah would not be patur from Korbon Pesach, which does carry the kares penalty.
- The Braisa quoted earlier said that **R' Abba bar Zavda in the name of Rav** said, an "avel" is chayuv in all mitzvos except tefillin. The reason for this is that the Torah refers to tefillin as "p'eir", and Hashem told Yechezkel that he should not mourn and he should therefore wear his tefillin. We see that a typical avel should not wear tefillin. This only applies on the first day of aveilus.
 - **R' Abba bar Zavda in the name of Rav** also said that an avel is chayuv in the mitzvah of succah.
 - **Q:** That seems obvious, because he said above that an avel is chayuv in all mitzvos except tefillin!? **A:** We would think that since **Rav** says one who is "mitz'taer" (in pain) is patur from succah, we would think that an avel, who is also in pain should also be patur. He therefore teaches that a mitz'taer is only patur when it is the succah that is causing the pain.
 - **R' Abba bar Zavda in the name of Rav** also said, a chosson, his friends and all of the wedding party are patur from succah for all 7 days of sheva brachos, because they must celebrate the marriage.
 - **Q:** Why can't they celebrate in the succah? **A:** True celebration can only take place in the couple's residence.
 - **Q:** Why can't they eat in the succah and then celebrate in the house? **A:** True celebration can only take place during a meal.
 - **Q:** Why can't they make the residence in the succah? **A: Abaye** said, because we are afraid it will lead to "yichud" (the succah was typically on the roof and may lead to a guest being alone with the bride there). **Rava** said, because it will make the chosson uncomfortable to be open with his wife, because there is not total privacy in a succah.
 - The difference between them would be a case where the succah is in a place where there are always a lot of people. There would be no yichud problem, but it would be uncomfortable for the chosson.
 - **R' Zeira** said that during Sheva Brachos he ate in the succah and celebrated in the house, which made him even happier because he was able to fulfill both mitzvos!
 - A Braisa says, a chosson, his friends and all of the wedding party are patur from tefilla and tefillin, but are chayuv in kriyas shema. **R' Sheila** said, the chosson himself is even patur from kriyas shema as well.

-----Daf 12-----26-----

- A Braisa says, **R' Chananya ben Akavya** says, sofrim, their dealers, the dealers' dealers, and those who sell techeiles are all patur from all mitzvos, because of the halacha of ha'osek b'mitzvah.
- A Braisa says, a day traveler is patur from succah by day, but chayuv at night. A night traveler is patur at night and chayuv by day. One who is traveling by day and night is patur from succah day and night. One who is osek b'mitzvah is patur from succah day and night as well.
 - We find that **R' Chisda** and **Rabbah bar R' Huna** would not sleep in the succah when they were going to visit the Reish Galusa.

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- A Braisa says, a daytime city watchman is patur from succah by day, but chayuv at night. A nighttime watchman is patur at night and chayuv by day. A watchman who guards by day and night is patur from succah day and night. A garden and orchard watchman is patur day and night (they stay there day and night).
 - **Q:** Why can't they build a succah at their post? **A: Abaye** said, the halacha says one must live in a succah as he does in his house (teishvu k'ein taduru). Since he can't do that out in the field, he is patur from succah. **Rava** said, because being in a succah will not allow him to effectively guard.
 - The difference between these reasons is where he is only guarding a pile of fruit (which is in one place and can be effectively watched from the succah). **Abaye** would say he is still patur, and **Rava** would say he is chayuv.

CHOLIM U'MISHAMSHEIHEM

- A Braisa says, the sick person referred to in the Mishna need not be deathly ill. Even one with an eye ache or headache would be patur from succah. **R' Shimon ben Gamliel** said that **R' Yose Biribi** allowed him and his attendants to sleep outside the succah when he had an eye ache.
 - **Rav** allowed **R' Acha Bardela** to sleep in a canopy bed in the succah, because the gnats were bothering him.
 - **Rava** allowed **R' Acha bar Ada** to sleep outside the succah, because the smell was bothering him. This follows **Rava's** shita that a mitz'taer is patur from succah.
 - **Q:** Our Mishna says that a sick person is patur, which suggests that a mitz'taer is not!? **A:** A sick person is patur along with his attendants. A mitz'taer is patur alone, not with his attendants.

OCHLIM ACHILAS ARAI CHUTZ L'SUCCAH

- **Q:** How much is considered to be a snack? **A: R' Yosef** said, the amount of 2 or 3 eggs.
 - **Q: Abaye** asked, that amount is enough for a full meal!? **A: Abaye** therefore said, a snack is the amount the students would eat before going to the shiur (which was a mouthful of food and a drink).
- A Braisa says, one may have a snack outside the succah, but may not take a small nap outside the succah.
 - **R' Ashi** explains, we are concerned that the nap will extend to a full sleep.
 - **Q: Abaye** asked, if so, why do we allow one to take a nap in his tefillin even though a full sleep would be assur? **A: R' Yosef the son of R' Illai** said, it is only permitted when he appoints someone to wake him up before it becomes a full sleep.
 - **Q: R' Mesharshiya** asked, the appointed person may himself fall asleep and not wake the person up!? **A: Rabbah bar bar Chana in the name of R' Yochanan** said, it is only allowed when he sleeps with his head in between his knees, which is uncomfortable and will therefore not extend into a full sleep.
 - **Rava** says, the reason a nap out of the succah is assur is because there is no halachic difference between a nap and a longer sleep regarding the succah requirement (there is a difference between a snack and a full meal).
- **Q:** One Braisa says that a person may only nap in his tefillin. A second Braisa says that one may even fully sleep in his tefillin. Yet a 3rd Braisa says that a person may not even nap in his tefillin!? **A:** The 3rd Braisa is discussing where he is holding his tefillin in his hand (and will drop them if he even naps). The first Braisa is discussing one who is wearing his tefillin. The 2nd Braisa is discussing one who took off his tefillin and covered them with a cloth.
 - **Q:** How long is a "nap"? **A: Rami bar Yechezkel** said, it is as long as it takes to walk 100 amos.
- **Rav** said, it is assur for one to sleep during the day more than the amount a horse sleeps, which is the amount of 60 breaths.
 - **Abaye** said, **Rabbah bar Nachmeini** would sleep like **Rav**, who slept like **Rebbi**, who slept like **Dovid**, who slept like a horse, for the amount of 60 breaths.
 - **Abaye** would sleep for the amount of time that it takes to travel from Pumbedisa to Bei Kuvi. **R' Yosef** would say that was laziness.
- A Braisa says, **R' Nosson** says, one who enters his house to sleep during the day, may take off his tefillin but need not do so (we are not concerned that he will sleep for a long time or that he will have tashmish). When he

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enters his house to go to sleep at night, he must remove them. **R' Yose** says, young men must always remove their tefillin, because these men often become tamei.

- **Q:** Shall we say that the reason of **R' Yose** is because he holds that a baal kerai may not put on tefillin? **A:** **Abaye** said, it may be that he holds that a baal kerai may wear tefillin. He said the young men must remove the tefillin only when their wives are home so that they should not have tashmish while in their tefillin.
- A Braisa says, if one did have tashmish in his tefillin he may not touch the boxes or the straps until he washes his hands, because we assume that his hands touched an unclean place.

MISHNA

- It once happened that they brought a small amount of a cooked dish to **R' Yochanan ben Zakkai** to taste, and they brought 2 dates and a pail of water to **R' Gamliel** and they said, "Let's go up to the succah to eat there". However, when they gave less than a kebeitzah to **R' Tzadok**, he wrapped it in a cloth, did not wash before eating it, ate it outside the succah, and did not say birchas hamazon afterwards.

GEMARA

- **Q:** Earlier the Mishna said that a snack may be eaten outside the succah and now the Mishna brings a story that contradicts that!? **A:** The Mishna is missing words and should say: if one wants to be machmir on himself and eat even snacks in the succah, he may do so and it is not a sign of haughtiness, as we see in the story of this Mishna.
- **Q:** The Mishna suggests that had it been a kebeitzah it would have had to be eaten in a succah. This seems to contradict **R' Yosef** and **Abaye**!? **A:** The reference to the kebeitzah may have been to give the amount that he would have needed to wash and bentch on.

-----Daf 17-----27-----

MISHNA

- **R' Eliezer** says, one is chayuv to eat 14 meals in the succah, one by day and one by night on each day of Succos. The **Chachomim** say there is no such obligation to eat a meal, except for the first night of Succos.
- **R' Eliezer** also said, if one missed eating a meal the first day of Succos, he may make up for that meal on the last day of Succos (on Shmini Atzeres). The **Chachomim** say, there is no make-up opportunity for missing a meal.

GEMARA

- **Q:** Why does **R' Eliezer** say that one must eat a meal every day and night of Succos? **A:** The pasuk says "teishvu", which teaches that one must dwell in a succah as he does in his home. Just like in a house one eats a meal every day and night, the same must be done in a succah.
 - The **Rabanan** say, the succah must be like his house: just like one has the choice to eat or not to eat when in his house, the same is true regarding eating on Succos in the succah.
 - **Q:** If so, there should also be no chiyuv to eat on the first night of Succos!? **A:** **R' Yochanan in the name of R' Shimon ben Yehotzadak** said, we learn a gezeirah shava on the word "chamisha assar" from Pesach. Just as one must eat on the first night of Pesach (as the pasuk says "ba'erev tochlu matzos"), and after that time eating is only voluntary, so too eating on Succos is only a chiyuv on the first night and is voluntary thereafter.

V'OHD AMAR R' ELIEZER

- **Q:** **R' Eliezer** previously said that one must eat 14 meals in the succah, so how can he compensate for one of those meals by eating on Shmini Atzeres, which is a day on which it is assur to eat in the succah!? **A:** **R' Eliezer** changed his opinion to that of the **Rabanan** and held that one is only chayuv to eat a meal on the first night of Succos. Their machlokes is whether a missed meal can be made up at a later time.

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- **Q:** What does he eat on Shmini Atzeres as the make-up? It can't be that he eats bread for the make-up, because that is part of the seudah that is anyway required for the Yom Tov of Shmini Atzeres!? **A:** The make-up is had by eating special desserts.
- The "apitrapess" of King Agripas asked **R' Eliezer**, "I, who typically only eat one meal a day, can I just eat that one meal and be patur from the second meal on Succos"? **R' Eliezer** responded, "Every day you eat many appetizers to increase your appetite. Eat some more appetizers so that you will be hungry enough to eat another meal."
 - The apitrapess then asked, "I, who has a wife in each of two cities, may I travel from succah to succah on Yom Tov (**R' Eliezer** says later that one may not change succos during Yom Tov). **R' Eliezer** said, "You may not, because I say that one who goes from one succah to another has been mevatel the first succah".
 - A Braisa says, **R' Eliezer** says, one may not leave one succah for another, and one may not build a succah on Chol Hamoed. The **Chachomim** say that one may leave a succah for another, and one may build a succah on Chol Hamoed. Both agree, that if a succah falls down, it may be rebuilt on Chol Hamoed.
 - **R' Eliezer** learns from the pasuk, "chag haSuccos taaseh lecha shivas yamim", that one must make a succah that is fit for 7 days, because one may not leave one succah for another. The **Rabanan** learn the pasuk as teaching that one must have a succah for every day of Succos, and if he doesn't, he may build it for even one day of Succos.
 - **Q:** It is obvious that a succah which fell may be rebuilt! It is the same succah and is not a new one!? **A:** We would think it is considered to be a new succah (which would be assur according to **R' Eliezer**). The Braisa teaches that it is considered to be the same succah.
- **R' Eliezer** says, just as one is only yotzeh the mitzvah of lulav when he uses a lulav that is his own (the pasuk says "lachim"), so too, one is only yotzeh the mitzvah of succah when he uses a succah that is his own (the pasuk says "lecha"). The **Chachomim** say that a succah need not be one's own succah, because the pasuk says "kol ha'eizrach b'Yisrael yeishvu basuccos", which teaches that even all of Klal Yisrael may sit in one succah.
 - The **Rabanan** say that the "lecha" written by succah teaches that one cannot be yotzeh with a stolen succah.
 - **R' Eliezer** says, "kol ha'eizrach" teaches that if one becomes a "ger" or an adult on succos, they are chayuv in the mitzvah of succah (even though he generally holds that one must use his succah for all 7 days).
 - The **Rabanan** say, there is no need to teach that, because one may build a new succah on Chol Hamoed.
- A Braisa says, **R' Illai** once went to visit his rebbi, **R' Eliezer**, on Yom Tov. **R' Eliezer** told him that he is not treating Yom Tov properly, because one is supposed to spend it rejoicing with his wife and family.
 - **Q:** **R' Yitzchak** said, that we learn from a pasuk in Melachim that one is supposed to visit his rebbi on Yom Tov!? **A:** He is supposed to go only if he can go and return to his family the same day.
- A Braisa says, **R' Eliezer** once spent Shabbos (presumably of Succos) in the succah of **Yochanan the son of R' Illai**. As the rays of the sun crept closer to them, **Yochanan** asked whether he may spread a sheet over the succah to block the sun (or whether that is prohibited on Shabbos because he is adding to a building, even though it is a temporary addition). **R' Eliezer** kept changing the subject to avoid answering the question. Finally, **Yochanan** went and put the sheet over the succah. **R' Eliezer** picked himself up and left the succah. The reason **R' Eliezer** didn't answer directly was because he never stated a halacha that he did not hear from his rabbei'im.
 - **Q:** How could **R' Eliezer** have gone to someone else's succah? **R' Eliezer** holds that one must remain in his own succah for all 7 days of Succos!? **A:** It was another Yom Tov (and they were sitting in a succah for comfort).
 - **Q:** **R' Eliezer** says one must remain home on Yom Tov!? **A:** It was a regular Shabbos, not a Yom Tov.
 - **Q:** Why couldn't **R' Eliezer** state the halacha based on a teaching that he did have from his rabbei'im? We have a Mishna where **R' Eliezer** says, a window shutter may be placed to close the window on

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Shabbos if the shutter is attached to the building and does not drag on the floor when it hangs (at that point it would be considered as part of the building already, not an addition). The **Chachomim** say, the shutter may be placed to close the window even if it is not attached at all. We see that **R' Eliezer** does not allow even a temporary addition to a building, and should therefore prohibit the placing of a sheet over a succah! **A:** The cases are not comparable. In the case of the shutter, he is mevatel the shutter to the building, and it can therefore be said to be adding to the building. In the case of the succah, he is not mevatel the sheet, and it may therefore be mutar (since he is not adding to the succah).

-----Daf פד-----28-----

- A Braisa says, **R' Eliezer** once spent Shabbos in the Upper Galil and was asked 30 questions regarding the halachos of succah. He answered 12, and responded to the other 18 “I have not heard an answer”. **R' Yose the son of R' Yehuda** says that he answered 18 and said regarding the other 12 “I have not heard an answer”. They asked **R' Eliezer**, “You only pasken on questions that you have heard an answer from your rabbei'im”? **R' Eliezer** answered, “You are forcing me to explain my conduct: I was always first in the Beis Medrash, I never even napped in the Beis Medrash, I was always last to leave the Beis Medrash, I never engaged in idle chatter, (all these qualities leading to the conclusion that he never missed a word that his rabbei'im said), and I never repeated a halacha that I did not hear from my rabbei'im”.
- They said about **R' Yochanan ben Zakkai**: he never spoke idle chatter, he never went 4 amos without learning Torah or wearing tefillin, he was always first to the Beis Medrash, he never even took a nap in the Beis Medrash, he never thought of Torah in dirty alleyways, he was always last to leave the Beis Medrash, no one ever saw him sitting idly because he was always sitting and learning, he would always be the one to open the door and greet the talmidim, he never repeated a halacha that he did not hear from his rabbei'im, and he never said “it's time to stop learning” except for Erev Pesach (so that they go home and put the children to sleep) and Erev Yom Kippur (so that they go home and eat). His talmid **R' Eliezer**, conducted himself by following these ways as well.
 - A Braisa says, **Hillel Hazakein** had 80 talmidim: 30 were so great that they were worthy to have the Shechina rest on them as it did on Moshe, 30 of them were so great that they were worthy to have the sun stop for them as it did for Yehoshua, and the remaining 20 were somewhere in between. The greatest of them was **Yonason ben Uziel** and the smallest of them was **R' Yochanan ben Zakkai**. It was said about **R' Yochanan ben Zakkai** that he was an expert on all of chumash, mishna, gemara, halachos l'Moshe MiSinai, midrashim, the drashos of the Torah, the drashos of the Rabanan, kal v'chomers, gezeirah shavas, astronomy, gematriyos, the talk of malachim, sheidim and palm trees, the meshalim of launderers and foxes (used in giving mussar), and a “great thing” (the workings of the merkava) and a “small thing” (the questions of **Abaye** and **Rava**). Now, if the smallest of the talmidim was this great, how much more so was the greatest of the talmidim! It was said about **Yonason ben Uziel**, that when he learned Torah, any bird that flew over him would be burned immediately.

MISHNA

- If one sat with his head and most of his body in the succah, but with his table in the house, **B”S** say it is passul and **B”H** say it is valid. **B”H** said, it once happened that the Elders of **B”S** and **B”H** went to visit **R' Yochanan ben Hachoranis**, and they saw him sitting in this setup in his succah and they didn't say anything to him (suggesting that all agreed this was valid)! **B”S** responded, actually the Elders of **B”S** did respond to him and said, if you have always sat in a succah like this, you have never been yotzeh the mitzvah of succah!
- Women, slaves, and minors are all patur from the mitzvah of succah. However, a minor who does not need his mother's help is chayuv in the mitzvah of succah.
 - It once happened that **Shammai Hazaken's** daughter in law gave birth to a boy (on or before Succos), and **Shammai** removed the roof from on top of her bed and placed s'chach there so that the baby should sleep in a succah.

GEMARA

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- **Q:** How do we know that women and slaves are patur from succah? **A:** A Braisa says, if the pasuk would say “ezrach” (in the pasuk of “kol ha’ezrach b’Yisrael yeishvu basuccos”), that would mean to include even women. When the pasuk says “**ha’**ezrach”, it comes to exclude women. The word “kol” comes to include minors in the mitzvah of succah.
 - **Q:** A Braisa regarding Yom Kippur says “**ha’**ezrach” comes to include women in the mitzvah of fasting, because “ezrach” alone would have meant only men!? **A: Rabbah** said, the halacha is actually a halacha L’Moshe MiSinai, and the pasuk is only an asmachta.
 - **Q:** Which is the halacha and which is the drasha from the pasuk? **Q2:** Why is a halacha L’Moshe MiSinai or a pasuk needed altogether? Women are clearly patur from succah because it is a mitzvas assei shehazman gramma, and they are chayuv to fast on Yom Kippur because women are chayuv in all negative commandments!? **A: Abaye** said, the halacha of succah is the halacha l’Moshe MiSinai. Without it, we would think that the drasha of “teishvu k’ein taduru” teaches that husband and wife must live in the succah together, as they do in their house. The halacha therefore teaches that women are patur from succah. **A2: Rava** said, we would think that women are chayuv in succah via a gezeirah shava from Pesach (“chamisha assar”). The halacha therefore teaches that they are not chayuv.
 - **Q:** If succah is learned from the halacha L’Moshe MiSinai, what does the “**ha’**ezrach” teach? **A:** It teaches that geirim are chayuv in succah as well.
 - **Q:** Why is a pasuk necessary to teach that women are chayuv to fast on Yom Kippur? **A:** It is needed to teach that they are included in the mitzvah of adding some fasting time to the day of Yom Kippur (by beginning early and ending late). That is not a negative commandment, and therefore is a mitzvas assei shehazman gramma.
 - **Q:** The Braisa says that “kol” comes to include minors, but our Mishna said that minors are patur!? **A:** The Mishna is discussing a minor who is still young and need not be taught to keep the mitzvos (he still needs his mother’s help), and the Braisa is discussing a minor who is older, and therefore must be taught to keep the mitzvos.
 - **Q:** Such a minor is only chayuv D’Rabanan, so how can it be learned from a pasuk!? **A:** The pasuk is only an asmachta.

KATAN SHE’EINO TZARICH L’IMO...

- **Q:** What does it mean that a child does not need his mother’s help? **A: R’ Yanai’s** yeshiva explained that the child can go to the bathroom without needing his mother to wipe him. **R’ Shimon** said, the child wakes up and doesn’t call for his mother.
 - **Q:** Even older children call for their mother when they wake up!? **A:** It means he doesn’t call incessantly until she comes.

MAASEH V’YALDA KALASO...

- **Q:** The story comes to contradict what was taught previously!? **A:** The Mishna is missing words and should say that **Shammai** is machmir and says that a minor is chayuv. The story is then brought as proof to that shitah of **Shammai**.

MISHNA

- For the 7 days of Succos, one must treat his succah as his fixed residence and his house as his temporary residence.
- **Q:** At what point may one leave the succah because of rain? **A:** When it is raining hard enough to ruin his soup.
 - Being forced to leave the succah due to rain is like a slave who pours a cup of wine for his master, and he pours a pitcher of water on his face (to be explained by the Gemara).

GEMARA

- A Braisa says, for the 7 days of Succos, one must treat his succah as his fixed residence and his house as his temporary residence. This is done by bringing one’s nice utensils and cloths into the succah, and by eating, drinking, and spending time in the succah.

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- **Q:** How do we know that one must treat his succah as his fixed residence? **A:** A Braisa says, the pasuk says “teishvu”, which we darshen to mean that one should dwell in the succah “k’ein taduru”, as he lives in his house. The Braisa then says, this is done by bringing one’s nice utensils and cloths into the succah, and by eating, drinking, and spending time in the succah, and by analyzing his learning in the succah.
 - **Q: Rava** said that learning chumash and Mishna should be done in the succah, but deeper analysis should be done out of the succah (where it is easier for him to concentrate)!? **A:** The Braisa refers to one who is reviewing something he already learned. **Rava** is referring to analyzing something deeply for the first time.
 - **Rava** said, cups may be left in a succah even after use, but eating utensils may not. Earthenware pails and wooden pails should be left outside the succah. An earthenware lamp may be brought into the succah. Others say that such a lamp should be left outside the succah as well. These rulings do not argue. A earthenware lamp may be left in a large succah, but not in a succah of minimum size (it is very noticeable and disgusting).

Daf 29

YARDU GESHAMIM

- A Braisa says, one may leave the succah if enough rain is coming down to spoil a “grissin” soup (which spoils by the addition of just a small amount of water).
 - **Abaye** was in the succah with **R’ Yosef**. A wind blew and caused splinters of wood to begin falling off the s’chach. **R’ Yosef** instructed the attendants to remove his stuff from the succah, because he was leaving. **Abaye** asked, we have learned that one must remain there until the soup would spoil! **R’ Yosef** said, I am a very particular person, and this is as bad to me as the rain which can spoil the soup.
- A Braisa says, if one left the succah due to rain, he need not return to the succah during that meal, even if the rain stopped. If one was sleeping in the succah and left due to rain, he need not return to the succah until “she’yei’or”.
 - **Q:** Does that mean until he awakens or does it mean until it gets light? **A:** A Braisa says, he need not return to the succah until “she’yei’or” and dawn. If until “she’yei’or” means until it gets light, then why also say “until dawn”? Therefore, “until she’yei’or” must mean until he awakens.

MASHAL L’MAH HADAVAR DOMEH

- **Q:** Who is spilling the water onto who? **A:** A Braisa explains, it is like the master spilling the water onto the slave and saying, “I do not want your service”.
- A Braisa says, at the time that the sun becomes dark, it is a bad sign for the world. It is comparable to a king who invites his subjects to a feast and then removes the light from in front of them, leaving them in darkness.
 - A Braisa says, **R’ Meir** says, when the Heavenly lights are darkened, it is a bad sign for the Yidden, because they are used to being punished. It is comparable to a teacher who walks in to his class with a whip. The student who is most used to getting hit is the one who worries the most.
 - A Braisa says, when the sun is darkened, it is a bad sign for the goyim, because they base their calendar off the sun. When the moon is darkened, it is a bad sign for the Yidden, because we base our calendar on the moon. When the sun is darkened when in the east, it is a bad sign for those in the east. When it happens in the west, it is a bad sign for those in the west. When it happens in middle of the sky, it is a bad sign for the entire world. If the sun appears reddish like blood, it is a sign that death by the sword is coming to the world. If it appears dark like a sackcloth, it is a sign that hunger is coming to the world. If it appears reddish and dark, it is a sign that both these terrible things are coming to the world. If the sun appears in these ways at sunset, it means the bad things will not be coming very quickly. If it happens as the sun is rising, it means the bad things will be quick to come. Others say the opposite timing. The Braisa continues, whenever a nation is punished, its gods are punished along with it, like the pasuk says “u’vichal elohei Mitzrayim e’eseh shifatim”. The Braisa says, a pasuk teaches that when Yidden do the will of Hashem, they need not be concerned with these signs.

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- A Braisa says, four things cause the sun to be stricken: when an Av Beis Din is not properly eulogized; when a girl who had kedushin from a man was raped, and she called for help and no one came to help her; for mishkav zachar; and for the killing of two brothers at one time.
 - The Braisa continues, four things cause the moon and stars to be stricken: people who write forged documents; people who say false testimony; people who raise small animals in Yerushalayim; and people who cut down fruit trees.
 - The Braisa continues, four things cause people to lose their money to the government: people who continue to hold paid documents; people who lend with interest; people who can stop others from doing aveiros, but don't; and people who promise tzedakah in public, but don't give what they promised.
 - **Rav** said, four things cause people's money to be destroyed: people who don't pay their workers on time; people who steal their worker's pay (they don't pay them at all); people who take the yoke or responsibility from their own necks and place it on their friends' necks; and people who are arrogant. Arrogance is as bad as all the other things combined. Regarding humility, the pasuk says, "Humble people shall inherit the earth, and enjoy a lot of peace".

HADRAN ALACH PEREK HAYASHAN!!!

PEREK LULAV HAGAZUL -- PEREK SHLISHI

MISHNA

- A lulav that is stolen or dried out is passul. A lulav of an "asheirah" (a tree that was worshipped as avodah zarah), or of an "ihr hanidachas" (a city which must be burned down because most of the people worshipped avodah zarah) is passul. A lulav whose top was chopped off, or whose leaves are torn off is passul. If the leaves are separated (but still attached to the spine) it is valid. **R' Yehuda** says they should be tied together at the top so that they are not separated.
- A lulav of a palm tree on Har Habarzel is valid.
- A lulav that is 3 tefachim long, long enough to wave it, is valid.

GEMARA

- **Q:** The Mishna seems to say that a lulav would be passul on any day of Succos if it was dried out or stolen. The pessul of a dried out lulav applies to all days because the pasuk says it must be "hadar" and such a lulav is not "hadar". However, a stolen lulav is only passul because it is not "lachem", and the halacha of "lachem" only applies to the first day of Succos!? **A: R' Yochanan in the name of R' Shimon ben Yochai** said, it is passul because it is a "mitzvah habah b'aveirah" – it is a mitzvah that came about through the doing of an aveirah. One cannot fulfill his obligation with a mitzvah performed in this way.

-----Daf ל---30-----

- **R' Yochanan said in the name of R' Shimon ben Yochai**, the pasuk says, Hashem says, "I hate stealing in an Olah". This can be explained with a mashal of a king who pays a tax as he passes the tax collector. Although the money is destined to go to him, he says, I want to show all the people that I do not avoid paying the taxes, so neither should they. So too says Hashem, although all belongs to Him, He says, I do not want a stolen animal to be offered to Me as an Olah, so that all people will stay away from robbery.
- **R' Ami** said (like **R' Yochanan**) that a dry lulav is passul because it is not "hadar" and a stolen lulav is passul because it is a mitzvah that came about through an aveirah. He argues on **R' Yitzchak** who said that a stolen lulav would be valid after the first day of Succos, just as a borrowed lulav would be (the "lachem" requirement only applies on the first day).
 - **Q: R' Nachman bar Yitzchak** asked, our Mishna says that a dry and stolen lulav are passul. This suggests that a borrowed lulav is valid. This must be talking about after the first day of Succos, and yet the

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Mishna says that a stolen lulav is passul!? **A: Rava** said, the Mishna is discussing the first day of Succos, and the Mishna is saying, not only may one not use a borrowed lulav because it is not his, rather even a stolen lulav (which one would think belongs to the thief because the owners have given up hope of having the lulav returned) is not considered his and is therefore passul.

- **R' Huna** would tell the hadassim merchants, when you buy them (to then resell them) from the goyim who grow them, make sure the goyim cut them from the ground and then give them to you (rather than you cut it yourself). The reason for this is, goyim are presumed to be thieves, and to have therefore stolen the land that they grew the hadassim on. The halacha is that land is never considered to be stolen. Therefore, as long as the hadassim are attached to the ground they are considered to be owned by the original owner. When the goy cuts it, he has stolen it and we assume the original owners have given up hope. When the goy then gives it to you, you can legally acquire it, because a thief who has caused the owners to give up hope, and who then transfers the items to another, creates that the one who now has the items have legal ownership.
 - **Q:** Even if the merchants were to cut it and bring about the original owners giving up hope, it should still not be a problem, because they then give it to the people they are selling it to, which should give them legal ownership!? **A:** He was discussing the hadassim that the merchants were going to use for themselves, to fulfill their own mitzvah. Therefore, they were not going to be given to anyone else.
 - **Q:** A thief acquires a stolen object by making a physical change to the item, so even if the merchants cut the hadassim, they should acquire them when they tie them together to the lulav (which is a physical change)!? **A: R' Huna** must have held that the hadassim and aravos need not be bound together to the lulav. And, even if he held that they must be bound, this is an example of a physical change that can go back to its original form (by untying the hadassim), and such a physical change does not allow a thief to acquire the stolen object.
 - **Q:** The merchants can acquire the hadassim by the fact that they have a name change (which is another way that a thief can acquire the stolen property)!? Initially they are called hadassim, and when bound together with the lulav they are called “hoshanos”!? **A:** People refer to them as hoshanos before they are tied to the lulav as well. Therefore, it is not considered to be a name change.