



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Succah Daf Chuf Tes

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 into 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.
 - 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 "lachim", and the halacha of "lachim" 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'veirah" – 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.