



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

### Succah Daf Mem Ches

#### MISHNA

- One is chayuv to say full hallel, and is chayuv in the mitzvah of Simcha for all 8 days of the Yom Tov. This teaches that one is chayuv in hallel, Simcha, and in honoring the Yom Tov on Shmini Atzeres just like on the preceding 7 days.

#### GEMARA

- A Braisa says that the pasuk of "vehayisa ach sameach" comes to include the last night of Yom Tov as part of the Simcha obligation. Presumably the reason the Braisa says it comes to include the last night instead of the first night is because one can't shecht a korban for the Simcha obligation until the morning of the first day of Yom Tov (which is after that first night).
  - **Q:** The Braisa asks, maybe it comes to include the first night, and one would be required to shecht a Shelamim on Erev Yom Tov so that he can rejoice with its meat on Yom Tov?  
**A:** The pasuk says "ach", which teaches that only one of these times is included, so only the night of the 8<sup>th</sup> day is included. The reason I will include this night rather than the first night is because the night of the 8<sup>th</sup> day is preceded by days that have the Simcha obligation, whereas the first night does not.

#### MISHNA

- What is meant by saying that the mitzvah of succah is for 7 days? When one finishes eating his meal on the 7<sup>th</sup> day he should not take apart his succah (because the mitzvah continues throughout the 7<sup>th</sup> day). However, beginning from the time of mincha on the 7<sup>th</sup> day, one may begin taking out the keilim he had moved to the succah so that they can be brought back into the house, in preparation of the coming Yom Tov (Shmini Atzeres).

#### GEMARA

- **Q:** If one wishes to eat in the succah on Shmini Atzeres (he needs the space, but can't simply eat there because that would constitute "baal tosi'f"), and he doesn't have keilim in the succah to remove (which would demonstrate that he is not eating in the succah for the sake of the mitzvah), what can he do to show that he is not eating in the succah for the sake of the mitzvah?
  - **Q:** If he doesn't have keilim, what did he use in the succah all week long!? **A:** The Gemara means to ask, if he has no room to bring the keilim back inside, what can he do.  
**A: R' Chiya bar Ashi** said, he should remove 4 tefachim of s'chach, which would make the succah passul. **R' Yehoshua ben Levi** says he should light candles in the succah (which one may not do in a minimum size succah, and would therefore make it passul).
    - The Gemara says, they are not arguing. **R' Yehoshua's** method is for the people in Bavel, who need the succah for Shmini Atzeres, and therefore can't make it passul before Yom Tov (and can't remove the s'chach on Yom Tov either). **R' Chiya's** method is for the people of Eretz Yisrael who do not need the succah on Shmini Atzeres.
    - **Q:** The method of lighting candles only works to make the succah passul in a minimum sized succah. What should one do for a larger succah? **A:** He should bring in his dirty dishes, because **Rava** said that dirty dishes must stay out of the succah (by keeping them in he is showing that he is no longer fulfilling the mitzvah of succah).

## MISHNA

- What was the process of offering the water on the Mizbe'ach on Succos? They would fill a golden pitcher with 3 lugin of water from the Shiloach spring. They would then bring this water in through the Water Gate. When they did so, they would blow a tekiah, a teruah, and a tekiah. A Kohen would bring the water up the ramp of the Mizbe'ach and turn to the left (west). At the southwest corner of the Mizbe'ach there were 2 silver bowls (one was where the wine was poured into and one was where the water was poured into). **R' Yehuda** says they were made out of plaster, but looked silver from the color of the wine that was poured into them. Each bowl had a hole (as a drain) – one had a thicker hole and one had a thinner one, so that the wine and the water would go through at the same time (wine is thicker and goes down slower).
  - The bowl further west was for the water and the one to the east was for the wine. If one poured into the wrong bowl, he is yotzeh.
- **R' Yehuda** says they would use only one lug of water, which would be done for all 8 days.
- They would tell the Kohen who was pouring to lift his hands as he was doing so, because it once happened that a Kohen poured the water onto his feet (he was a Tzeduki, who didn't believe in the mitzvah of offering the water), and all the people threw their esrogim at him.
- The same process is followed whether it was weekday or Shabbos, except that they would draw the needed water on Friday in a golden pitcher that was not a kli shareis, and place it into a chamber, to be used the next day.
- If the water spilled out or became uncovered, they would refill the pitcher from the kiyor, because uncovered wine and water is passul to be used on the Mizbe'ach.

## GEMARA

- **Q:** How do we know that we must blow the shofar when bringing in the water? **A: R' Eina** said, the pasuk says "U'shavtem mayim *bisasson*", and the shofar blowing is a sign of happiness.
  - There were 2 "minim" (heretics), one named Sasson and one named Simcha. Sasson said to Simcha, I am better than you, because the pasuk says "Sasson V'Simcha Yasigu" (putting Sasson before Simcha). Simcha replied, I am better than you, because the pasuk says "Simcha V'Sasson LaYehudim". Sasson said, you are destined to become a runner, as the pasuk says "Ki b'Simcha seitzei'u". Simcha replied, you are destined to become a water drawer, as the pasuk says "U'shavtem mayim biSasson".
  - A heretic whose name was Sasson said to **R' Avahu**, you people are destined to draw water for me in Olam Habbah, because the pasuk says "U'shavtem mayim biSasson"! **R' Avahu** responded, the pasuk says "**bi**Sasson", not "**Li**Sasson". If anything, the pasuk means to say that your skin will be used as a water bag to hold water.

## ALAH BAKEVESH U'FANAH LISMOLO...

- A Braisa says, every time a Kohen goes up the Mizbe'ach, he must go up on the right, work his way around the Mizbe'ach, and descend on the left, with 3 exceptions, when he goes up on the left and goes down the way he went up: when bringing the offering of water, when bringing a wine offering, and when offering an Olah bird at a time when many such birds were being offered and there is therefore no room on the east side of the Mizbe'ach.

## ELAH SHEHAYU MACHSHIRIN

- **Q:** The bowl used for the wine understandably changed color, but why would the bowl used for the water become discolored? **A:** This would happen when a mistake was made and wine was poured into the bowl meant for water.

## UMINUKAVIM K'MIN SHNEI CHOTMIN...

- **Q:** Must we say that the Mishna only follows **R' Yehuda**, because he said that only one lug of water was used. Therefore, since 3 lugin of wine are used, it would make sense why the wine bowl needed a larger opening for a drain, because we want them to drain at the same time, and there is 3 times more wine than water!? According to the **Rabanan**, there were 3 lugin of water used, so why would one hole need to be larger? **A:** Wine is thicker and would therefore take longer to drain if the hole was not bigger.

## MA'RAVO SHEL MAYIM

- A Braisa says, it once happened that a Tzeduki who was to offer the water poured it onto his feet (so as not to offer it on the Mizbe'ach) and all the people threw their esrogim at him. On that day, the corner of the Mizbe'ach became damaged. They brought a fistful of salt to fill the hole. That did not accomplish to make the Mizbe'ach valid for the Avodah, but it accomplished that the Mizbe'ach did not look damaged.