



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

Succah Daf Mem Tes

- **Rabbah bar bar Chana in the name of R' Yochanan** said, the shissin (where the wine offerings and water offerings flowed into) were created by Hashem at the time of Creation. He bases this on the pasuk in Shir HaShirim – “chamukei yereichayich” (referring to the shissin which are at the foot of the Mizbe'ach), “kimo chala'im” (which are hollow and reach the depths), “ma'asei yidei aman” – are the work of Hashem.
- In the yeshiva of **R' Yishmael** they taught, the word “Bereishis” can be read as saying “Bara Shis” – He created the shissin.
- A Braisa says, **R' Yose** said based on a pasuk that the shissin were hollow and reached to the depths. The pasuk is darshened as follows: “Vayita'eihu soreik” refers to the Beis Hamikdash, “v'gam yekev chatzeiv bo” refers to the shissin, and teaches that the shissin were dug out below the Mizbe'ach.
- A Braisa says, **R' Elazar bar Tzadok** says, there was a small space between the ramp and the Mizbe'ach on the western side, which is where the wine ended up flowing to. Once every 70 years the young Kohanim would remove all the wine that had collected and congealed there. They would then burn that congealed wine in the Azarah. This was burned there based on a gezeirah shava from the pouring of the wine (in the Azarah) to the burning (that it too must be done in the Azarah).
 - **Q:** A Mishna says that there is a din of me'ilah on offered wine, but it no longer applies once it is poured into the shissin. Must we say that this only follows **R' Elazar bar Tzadok**? He says that the wine in the shissin was somewhat accessible, and we therefore need to be told that there is no din of me'ilah. However, according to the **Rabanan**, that the shissin led to the depths, it is not possible to use the wine in any event!? **A:** The Mishna may follow the **Rabanan**, and is discussing a case where one hung a keili in the shissin, and the wine was caught in that keili before it reached the depths.
 - Another version asked that the Mishna seems to only follow the **Rabanan**, because according to **R' Elazar**, there surely must be a din of me'ilah even after it reaches the shissin, because he says that the congealed wine retains its kedusha even then!? The Gemara answers that even so, there would be no din of me'ilah, because once a mitzvah is completed, there can no longer be a din of me'ilah.
- **Reish Lakish** said, we learn from a pasuk that when the wine is poured, the holes in the bowl leading to the shissin are at first plugged up (to give the appearance of a full and satisfied throat).
 - **R' Pappa** says, we can see from here, that one is satisfied with wine by drinking it in large gulps, not from many small gulps.
 - **Rava** says, if one doesn't have a lot of wine, he should drink it in big gulps, so that it satisfies him. **Rava** would drink the “kos shel bracha” in this way.
- **Rava** darshens the pasuk in Shir HaShirim: “Mah yafu fi'amayich bani'alim” – how beautiful are the steps of the Yidden when they go to be oleh regel, “Bas nadviv” – daughter of Avrohom Avinu, who is referred to as “nadviv”.
- **R' Anan** taught a Braisa that says, Torah is compared to a person's insides (“chamukei yereichayich”) to teach that Torah is best when learned in private (not in the open marketplace).

- **R' Elazar** made the similar point. He said that the pasuk says “v’hatznei leches ihm Elokecha”. This teaches that one should treat a funeral and a wedding with a level of privacy. He said, if such typically public things should be done with a level of privacy, surely, other more private matters (including Torah learning) should be done in private.
 - **R' Elazar** learns from the pasuk “Aso tzedakah u’mishpat nivchar La’Shem mizevach”, that giving tzedakah is greater than offering korbanos.
 - **R' Elazar** said, doing gemilus chassadim is greater than giving tzedakah. We learn this from a pasuk that compares tzedakah to planting and gemilus chassadim to cutting produce. When one plants, he does not always have a successful crop. When one cuts, he always has what to eat.
 - **R' Elazar** said, the pasuk says that tzedaka is rewarded “lefi chessed”. This teaches that one is rewarded based on how he gives the tzedakah (in the easiest way for the pauper to make use of it).
 - A Braisa says, gemilus chassadim are greater than tzedakah in 3 ways: 1) tzedakah is done with money and chessed can be done with acts; 2) tzedakah is only done for poor people and chessed can be done for anyone; 3) tzedakah can only be done for live people and chessed can even be done for those who have passed away.
 - **R' Elazar** said, we learn from a pasuk that one who does tzedakah and justice is considered to have filled the entire world with chessed. However, another pasuk teaches that to reach this level is not an easy thing to do.
 - **R' Chama bar Pappa** said, one who has “chein” must mean that he has yiras shamayim, based on the pasuk that says “Chessed Hashem mei’olam v’ahd olam ahl yirei’av”.
 - **R' Elazar** asked, what is meant by the pasuk “v’Toras chessed ahl leshona”? What is Torah of chessed and what is Torah which is not of chessed? He answered, when Torah is learned for its sake, that is Torah of chessed.
 - Others explain, when Torah is learned with intention to teach to others, that is Torah of chessed.