



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

### Succah Daf Nun

KIMA'ASEIHU B'CHOL...

- **Q:** Why is it essential that a kli shareis is not used to prevent the water from having a problem of "linah"? Even in a kli shareis, the water would not become kadosh (and therefore would not lead to a problem of linah) if one did not have in mind for the water to become kadosh, or if more than the amount needed was drawn. Why couldn't he use a kli shareis and either not have in mind for the water to become kadosh or draw more than the necessary 3 lugin? **A: Ze'iri** said, the Tanna of the Mishna holds that there is no maximum to the amount of water that may be used, and he also holds that things in a kli shareis become kadosh even without intent. Therefore, there would be a linah problem. **A2: Chizkiya** said, really the water would not become kadosh without intent. However, there is a gezeirah that the people watching may think that there was intent, and will therefore (incorrectly) conclude that linah does not apply to the water. **A3: R' Yannai in the name of R' Zeira** said, there is a gezeirah that people will think that this water was placed in the pitcher for the Kohen Gadol on Yom Kippur (to wash his hands and feet). For that use there is no maximum, and clearly there was intent (if it was placed in the pitcher for him). Therefore, people will say that this water to be used for the offering must not be subject to linah, because if it was, it would be passul due to linah.

NISHPICHA OY NISGALSA...

- **Q:** Why is the wine assur if it was left uncovered? Why can't it be strained to remove any venom that may have been put in by a snake? Must we say that the Mishna does not follow **R' Nechemya**, who says that a strainer is effective in removing a snake's venom from the strained wine!? **A: R' Nechemya** only said that the strainer is effective in making the wine fit for human consumption. He would agree that it would still be considered inferior and therefore unfit to be offered to Hashem.

**HADRAN ALACH PEREK LULAV V'ARAVAH!!!**

**PEREK HECHALIL -- PEREK CHAMISHI**

MISHNA

- The flute is played either for 5 days or 6 days of Succos. This is referring to the flute played at the Beis Hasho'eivah (at the time of drawing the water, not the flute played with the korbanos). This flute playing does not override Shabbos or Yom Tov (therefore, when the first day of Yom Tov is Shabbos, it will be played for the remaining 6 days of Yom Tov, and if the first day is not Shabbos, it will not be played the first day or the Shabbos Chol Hamoed).

GEMARA

- **R' Yehuda** and **R' Eina** had different versions of our Mishna. One had a version that said "sho'eiva" and one had a version that said "chashuva".
  - **Mar Zutra** said, each version is correct. The "sho'eiva" version is based on the pasuk of "u'shavtem mayim b'sasson", and the "chashuva" version is based on the fact that this was considered to be an important mitzvah.
- A Braisa says, **R' Yose bar Yehuda** says, playing the flute overrides Shabbos. The **Chachomim** say it does not even override Yom Tov.

- **R' Yosef** said, the machlokes is regarding the flute played with the bringing of a korbon (at certain times). **R' Yose** holds that the flute is an essential part of the singing requirement of the korbon and therefore overrides Shabbos (like other aspects of the Avodah). The **Rabanan** hold that only the singing is essential, and therefore the flute playing does not override Shabbos. However, with regard to the flute playing with the drawing of the water, all agree that it is done to increase the joy, and it therefore does not override Shabbos.
- **R' Yosef** brings a proof that they argue about whether the playing of the flute is an essential part of the korbon. There is a machlokes in a Braisa, where **Rebbi** says that a kli shareis cannot be made from wood, and **R' Yose bar Yehuda** says it may be made from wood. The machlokes must be that **R' Yose bar Yehuda** holds that the flute is essential for the korbon and it therefore has the status of a kli shareis. Yet, we find that Moshe Rabbeinu's flute was made of wood. We can learn from this that a kli shareis may be made of wood. **Rebbi** must hold that the flute playing is not essential and the flute therefore does not have the status of a kli shareis.
  - The Gemara says this is not a good proof. It may be that all agree that the flute playing is essential, and the machlokes is whether we learn the other kli shareis from the flute. **R' Yose bar Yehuda** says that we do, and **Rebbi** says, since a flute cannot be made of metal (because it would effect its sound), we cannot learn out the other kli shareis from it.
  - Another reason this is not a good proof is, it may be all agree that only the singing is essential, and it may be that all would say we cannot learn the other kli shareis from the flute, however, **Rebbi** darshens the pesukim regarding the Menorah using the "klal u'prat" method, with the result being that all kli shareis must be made of metal, like the Menorah, and **R' Yose bar Yehuda** darshens the pesukim using the "ribuy u'mi'ut" method, which results in allowing the klei shareis to be made of any material other than earthenware.