

## OVERVIEW of the Daf

### 1) Establishing the sukkah as one's fixed dwelling (cont.)

Rava gives other examples of the proper way to dwell in a sukkah.

### 2) Rain

A Baraisa defines how much rain must fall before one is permitted to leave a sukkah.

A related incident involving R' Yosef and Abaye is cited.

Two Baraisos are quoted that further develop the halachos of leaving a sukkah when it rains.

The Gemara clarifies the final ruling of the Baraisa about returning to a sukkah after the rain stops.

### 3) The Mishnah's analogy

The meaning of the Mishnah's analogy is clarified.

### 4) Natural events

The Gemara cites a number of Baraisos that give meaning to different natural events.

A Baraisa gives four reasons the sun is stricken, four reasons the moon is stricken and four reasons property is taken from homeowners by the authorities.

Rav gives four reasons people's homes are destroyed.

### הדרן עלך הישן

### 5) MISHNAH: The halachos of the lulav are presented.

### 6) A stolen lulav

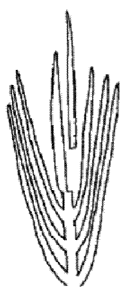
The Gemara notes that the Mishnah did not distinguish between the first day of Yom Tov and any of the other days of Yom Tov. This leads the Gemara to ask why a stolen lulav is invalid for the remaining days of Sukkos beyond the first day. ■

## Daf DIAGRAM

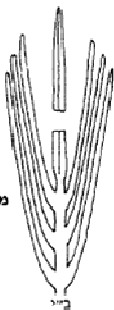
נטלה התימות

נקטם ראשו

In one answer, Tosafos says that Rabbi Yehoshua ben Levi teaches (32b) that if one of the leaves is totally removed the lulav is פסול even if the other leaf is not cut at all.



Tosafos (ד"ה נקטם) explains that the תימות refers to the middle two leaves which, come out of the top of the spine.



Beur Halachah (645:6, ד"ה רוב) explains that if these two leaves are cut most of the way across the lulav is פסול.

## Distinctive INSIGHT

*A dry esrog is disqualified all week long*

בשלמא יבש הדר בעינן וליכא

The Torah requires that the ארבע מינים be taken throughout the land on the first day of Sukkos, and for all seven days of the festival in the Beis HaMikdash. The rabbis instituted that the four species be taken and held throughout the land for the other six days of the festival as well, as a זכר למקדש. It is obvious to the Gemara that the mitzvah be done in a beautiful manner not only the first day, but the rest of the week as well. The Gemara understands that a dried-out lulav is disqualified for use the entire seven days of Sukkos, because a dried-out lulav is not beautiful.

Tosafos notes what seems to be an inconsistency. The Torah requirement is for the first day of Sukkos is that the lulav and esrog set which is taken be "לכם-owned by you." The Torah also commands that these species be "הדר-beautiful specimens." Yet as the rabbis extended the mitzvah to continue for the entire week, it is only the הדר aspect which is maintained, but the aspect of requiring that the items be לכם no longer applies after the first day. If the rabbis patterned their fulfillment after that of the Torah, why did they design the rabbinic obligation to be parallel to the Torah law in one regard (הדר) but not for the other (לכם)?

Tosafos answers that הדר is a rule which describes the species themselves. It is an intrinsic aspect of each of the four items. This remains as an essential aspect of the mitzvah all week. However, the law of owning the ארבע מינים is a condition which applies to the fulfillment of the mitzvah. Once we have a proper set of specimens, the Torah tells us that they must be owned by the person. This detail is only applied to the Torah law of the first day. ■

## REVIEW and Remember

1. When should a person return to the sukkah after the rain stops?  
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2. Why is a stricken moon a bad sign for the Jewish People?  
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3. What causes people to lose their property?  
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4. What are ציני הר ברזל?  
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# HALACHAH Highlight

## Cutting down fruit trees

**ובשביל ארבעה דברים מאורות לוקין... ועל קוצצי אילנות טובות**  
*Because of four things the constellations are struck ... And because of those who cut down good [fruit bearing] trees.*

In addition to the Biblical prohibition against cutting down fruit bearing trees,<sup>1</sup> Rav Dovid HaLevi<sup>2</sup> notes that the practice is dangerous and one will not see any blessing from the action. Rav Yaakov Ettlinger<sup>3</sup> was asked the following question. The government required a person to own a home before he could obtain a marriage license and the only place in town to build a home was on a field owned by a non-Jew that contained fruit bearing trees. Is it permitted in this circumstance to cut down the trees?

Rav Ettlinger initially cites the opinion of Rav Dovid HaLevi<sup>4</sup> who writes that the prohibition is violated only if the tree is cut down in a destructive fashion, but if it is cut down as a constructive act, e.g. to build a house in its place, it is permitted. Rav Yaakov Emden<sup>5</sup>, however, writes

that although Rav Dovid HaLevi's comments are correct regarding the prohibition, as far as the danger is concerned it doesn't matter whether the tree is cut down in a destructive manner or a constructive manner.

Although Rav Ettlinger demonstrates that halachah does not follow the ruling of Rav Emden, nonetheless, he searches for ways to minimize the severity of the act. One way is to uproot the tree with its roots and replant it in another location<sup>6</sup>. A second method is to find a non-Jew to remove the tree. Thus, in the specific case addressed by Rav Ettlinger, he advised that the non-Jew be told that the interested buyer does not want to purchase the land if there are fruit bearing trees on the property and they should be moved to another location<sup>7</sup>. ■

1. דברים כ: יט וע' בספר החינוך מצוה תקכ"ט
2. ט"ז יו"ד סי' קט"ז סק"ו
3. שו"ת בנין ציון סי' ס"א
4. ט"ז שם
5. שו"ת שאילת יעב"ץ ח"א סי' ע"ו
6. ויש בזה מחלוקת אי שרי אפ' לכתחלה א"ד רק בדיעבד ע' שו"ת שאילת יעב"ץ ה"ל ושו"ת חת"ס יו"ד סי' ק"א ושו"ת אבני צדק יו"ד סי' מ"ה שמבאר פלוגתתם
7. ע"ע שו"ת שבט הלוי ח"ה סי' צ"ה וספר שמירת הגוף והנפש ח"ב סי' ר"נ ואכמ"ל ■

# STORIES Off the Daf

## The eclipse

**בזמן שהחמה לוקה סימן רע לכל העולם כולו**

Since eclipses are only a natural consequence of the orbital motion of the heavenly bodies. Why does our Gemara invest them with such portentous meaning? The answer lies in the axiom that the whole of creation really depends on time, for everything that happens in the material world occurs within the dimension of time. Rav Yerucham Levovitz, zt"l, wrote that people hit upon a deep truth when they feel that time is of great significance, since a great part of our avodah revolves around preparing ourselves to receive the positive spir-

itual influences that descend at particular times of the day, of the week, of the month, and of the year.

Our daf teaches that the eclipse represents the inverse of this—a time designated by Hashem during which He expresses His anger, ח"ו. This parallels the affinity the three weeks of Bein HaMeitzarim has for catastrophe, or, להבדיל, the unique energy of contrition and renewal that is especially accessible during Elul. Mitzvos have the power to make us transcend the normal, natural, influences of time. This is the concept of **אין מזל בישראל**. Conversely, one who sins during a particularly inauspicious time is compared to a person who foolishly drops sparks onto bone-dry tinder. Without thinking, he endangers himself and everyone else around him.

Many Gedolei Yisroel pointed out that World War I, which was really

the prelude to World War II and the destruction of European Jewry, began on Tisha B'Av. Fewer people are aware that World War I was marked by another inauspicious sign.

Once, Rav Eliyahu Lopian, zt"l, was learning parshas Bereishis with his young grandson. When they reached the verse, "And they [the heavenly bodies] shall be for signs, and for festivals, and for days, and for years," they read Rashi's words, "And they shall be for signs—this teaches that when the luminaries are eclipsed, it is a bad omen for the world." (Bereishis 1:14)

The Rav paused and said, "On the 29th of Av in 5674 (August 21, 1914), there was a full solar eclipse that made it look as dark as night outside." On the very next day, Germany won its greatest victory on the eastern front of the entire war—the Battle of Tannenberg against Russia. ■

