

Tuesday, March 11, 2014
ב' תמוז

מסכת סוּפָה דף ל"ג

DAF YOMI 4 KIDS

Inside the Daf

Our גמרא lists different types of invalid אַתְרוּגִים (citrons):



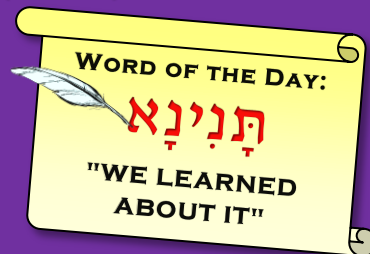
מְנוּמָר Spotted like a leopard. Such an אַתְרוּג is not considered to be "הָדָר" (beautiful) and is therefore not כֶּשֶׁר.



סְרוּחַ Rotted. The אַתְרוּג decayed on the outside. (It could also mean it started to smell bad from being eaten by worms).



תֵּיוֹם Twin. The אַתְרוּג has one stem at the bottom, but the fruit splits in two.



WORD OF THE DAY:
תְּנִינָא
"WE LEARNED ABOUT IT"



לָבָן White.



תְּפוּחַ Swollen. The אַתְרוּג became wet and the wetness caused the peel to become bloated. (This could also mean the אַתְרוּג spoiled on the outside).



כְּכֹדוּר Like a ball. An אַתְרוּג that is round like a ball is not כֶּשֶׁר since it does not have the shape of an אַתְרוּג. It is considered to be a different species.



גִּדְלוּ בְּדָפוּס Grew in a mold. If a mold was placed over the אַתְרוּג as it was growing on the tree so that the אַתְרוּג grew into the shape of that mold, the אַתְרוּג is not valid if it does not look like an אַתְרוּג.



קְבוּשׁ Pickled. The אַתְרוּג was steeped in vinegar or mustard.

A "Whole" עֵטְרוֹג

For an עֵטְרוֹג (citron) to be כָּשֵׁר (valid) it must be completely whole, without even the tiniest bit missing. Therefore if someone pierced a hole all the way through an עֵטְרוֹג, the עֵטְרוֹג cannot be used because a tiny piece is missing.



The גְּמָרָא brings the practice of רַבֵּי חֲנִינְא who used to take bites out of his עֵטְרוֹג and then use it as part of the four species. How could רַבֵּי חֲנִינְא do this if an עֵטְרוֹג must be whole without any part missing? The גְּמָרָא concludes that the עֵטְרוֹג must be whole only on the *first* day of the סוכות festival when the requirement to use an עֵטְרוֹג comes directly from the Torah (see ויקרא כג, Lev. 23,40). On all other days of סוכות, the requirement to use an עֵטְרוֹג is rabbinical and so it does not need to be whole.

That said, if the עֵטְרוֹג is not whole due to something disgusting, for example mice bit into it, it should not be used on *any* day of the festival.

A Moment מְדוּת

Yirmi didn't understand it. It seemed whenever a Torah observant Jew was accused of a crime, his face was plastered all over every newspaper. But when religious people of other religions were accused of crimes *their* pictures weren't shown all over the news! It isn't fair, Yirmi thought!

One day Yirmi asked his father for an explanation of this trend.

"In our מְשָׁנָה we learn a black עֵטְרוֹג (citron) may be used if it grew in a country where black עֵטְרוֹגִים are common," Yirmi's father began. "This is because a black עֵטְרוֹג is normal in that environment. If only yellow עֵטְרוֹגִים are found in an area, a black one is not valid because it is not normal in that environment.

"If someone lives among uncivilized people and becomes sinful, that is understandable. It's a lot worse if someone grows up with positive role models and around civilized people and becomes evil. That person has no excuse and should have known better.

"That's why the press makes a big deal whenever a religious Jew is accused of a crime. Non-Jews realize that religious Jews of all people...should have known better!"

(מוסר המשנה)



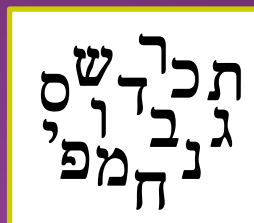
Did You Know...

The גְּמָרָא calls a black עֵטְרוֹג "כּוּשִׁי" (Kushite) because it grew in the ancient kingdom of Kush in present-day Ethiopia, or in the ancient Kushan empire, north of present-day India. The גְּמָרָא concludes that such an עֵטְרוֹג would not be valid in the Land of Israel where it is not common. In Babylon, however, black citrons were common, and may be used in that region.

Games

Make as many words from the *daf* as you can using these letters. What other words can you make from the letters?

Mix & Match



סוכה דף ל"ו – Review Questions

1. Give 2 examples of an invalid עֵטְרוֹג.

2. For how many days of סוכות must an עֵטְרוֹג be whole?

3. Where may a black עֵטְרוֹג be used?
