

Big serving pots should not be in the סוכה, except for when they are being used during the meal. The משנה ברורה writes that according to some שיטות, even during the meal they should not be brought in (smaller pots may obviously be brought in). After the meal, plates and pans should be brought out so as not to cause ביזוי to the סוכה, while drinking utensils may be left in the סוכה.

A lamp may be kept inside the סוכה, unless the סוכה is small enough that there will be constant fear of the walls catching fire.

If it rains while sitting in the סוכה, the סוכה may be vacated once the drops are sufficient in size to ruin his food. The רמ"א writes that the amount of rain that would cause a person to vacate his house if the roof was leaking, is the amount of rain for which one may vacate the סוכה.

If a person was eating or sleeping in the סוכה, and it started raining and the person goes in to the house, and the rain subsequently stops, he does not need to go back into the סוכה (it is considered מצטער). A person who eats in the סוכה while it is raining is considered a הדיוט, and does not get שכר for doing so.

פרק הישן תחת המטה End of

All of the four מינים are פסול if they are stolen, whether it is before or after יאוש. If a שינוי מעשה was made (for example,

when it was stolen, it was not yet considered a **כשר לולב**, and only in his possession did it become a **כשר לולב** (he is **יוצא** the **מצוה** with the **לולב**, but should not make a **ברכה**).

For this reason, a **ישראל** should not cut any of the **ארבע מינים** from the ground, but should have a **גוי** do so (because perhaps the ground was stolen from a **ישראל** as **סתם עכו"ם גזולי קרקע הם** and ground cannot be stolen as there is no **יאוש** on **קרקע**, and therefore the **קרקע** is never acquired by the **גנב**, and when the fruit/plant is cut, the one who cuts it is taking stolen property; once the **גוי** cuts it, he acquires it, and then it may be purchased from him).

A **לולב** whose spine, or the majority of its leaves became dried out is **פסול**. Dryness is when the **לולב** become white instead of green. The **רמ"א** writes it is considered dry when the **לולב** will crack under pressure from being touched by a fingernail. The **רמ"א** writes specifically that the reason we are so lenient in the definition of dryness is because in Eastern Europe, **לולבין** were not readily found. Therefore, explains the **משנה ברורה**, in a country where **לולבין** can easily be found, we should be **מחמיר** like the **מחבר**.

A **לולב** from an **אשירה** or an **עיר הנדחת** is **פסול**.

If the top of the **לולב** comes off, then if it is **רוב** of the leaves, or it is top of the spine that came off, the **לולב** is **פסול**. The **רמ"א** writes that if there is no other **לולבין**, we may make a **ברכה** on such a **לולב**.

