



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

Succah Daf Mem Daled

- **Q: Abaye** asked, why do we (after the Churban) shake a lulav for 7 days as a remembrance for the Mikdash, but don't do the same for the aravah (we only do that on one day)? **A: Rava** said, it is because one is yotzeh the mitzvah of aravah by taking the aravos that are tied with the lulav.
 - **Q: Abaye** asked, those aravos are being taken for the purpose of the mitzvah of lulav!? Don't try to answer that he puts down the lulav and takes it a second time for the purpose of the mitzvah of aravah, because that is never done!? **A: R' Zvid in the name of Rava** said, lulav is a mitzvah D'Oraisa, and we therefore make a remembrance for 7 days. Aravah is a D'Rabanan and a one day remembrance is therefore considered to be sufficient.
 - **Q: Noone** says aravah is D'Rabanan! **Abba Shaul** learns it from the pasuk that says "arvei nachal" – referring to 2 aravos (one referring to the aravos of the lulav and one referring to the mitzvah of aravah). The **Rabanan** learn it from a Halacha L'Moshe MiSinai, as said by **R' Assi in the name of R' Yochanan in the name of R' Nechunya!**? **A: R' Zvid** meant that lulav is a mitzvah D'Oraisa even away from the Mikdash, and we therefore make a remembrance for 7 days. Aravah is a D'Rabanan away from the Mikdash, and a one day remembrance is therefore considered to be sufficient.
 - **Reish Lakish** said, Kohanim who have a mum (who typically may not enter the area between the Mizbe'ach and the Ullam) may enter the area between the Mizbe'ach and the Ullam to walk around the Mizbe'ach holding the aravah, as part of the aravah process.
 - **Q: R' Yochanan** asked, who said this may be done?
 - **Q: R' Yochanan** himself said this is a D'Oraisa, which would mean that this may be done!? **A:** He meant to ask, who says the aravah must be carried around the Mizbe'ach by all Kohanim? Maybe the mitzvah is to stand the aravos around the Mizbe'ach, which can be done by one Kohen on behalf of all the Kohanim. And, who says that a Kohen with a mum may be part of the aravah process altogether? Maybe it must be done by Kohanim without a mum!
 - There is a machlokes between **R' Yochanan** and **R' Yehoshua ben Levi**: one says the aravah process was instituted by the Nevi'im (which would have the status of a D'Rabanan), and the other says it was a custom of the Nevi'im (in which case a bracha would not be said).
 - We can bring a proof that **R' Yochanan** is the one who said that it was instituted by the Nevi'im, because **R' Avahu** said that **R' Yochanan** said that the aravah process was instituted by the Nevi'im.
 - **Q: R' Zeira** asked, we find (as stated earlier) that **R' Yochanan** says that the aravah process is a Halacha L'Moshe MiSinai!? **A: R' Avahu** answered, the Halacha L'Moshe MiSinai was forgotten in Bavel and the Nevi'im then reinstated the process.
 - **Q:** We find that **R' Yochanan** said that the people of Bavel were much more well versed in Torah and did not forget their learning during the years in Bavel!? **A:** The Halacha L'Moshe

MiSinai was said only in regard to the aravah process at the Beis Hamikdash. The Nevi'im instituted that it be done outside the Mikdash as well.

- **R' Ami** said: 1) the aravah used for the aravah process needs to be of a certain minimum measurement, 2) it must be taken alone (not tied to anything else), and 3) one cannot be yotzeh with the aravah of the lulav.
 - **Q:** Numbers 3 seems to be obvious after stating number 2!? **A:** The chiddush is, that even if the lulav is taken for the mitzvah of lulav, placed down, and then taken again for the mitzvah of aravah, he would still not be yotzeh.
 - **R' Chisda in the name of R' Yitzchak** said, one can be yotzeh the mitzvah of aravah with the aravos of his lulav.
 - **Q:** What is the required amount for the mitzvah of aravah? **A: R' Nachman** said, three branches of moist leaves. **R' Sheishes** said, even one leaf and one branch.
 - **Q:** Can it even be thought that one leaf or one branch is enough? **A:** He meant one leaf *on* one branch.
- **Ayvu** said, he was once by **R' Elazar bar Tzadok** and saw that he waved the aravah without making a bracha. This would mean that he held the aravah process was a custom of the Nevi'im. **Rav** did the same when he waved the aravah.
- **Ayvu** said, he was once by **R' Elazar bar Tzadok** and a man came and said that workers would hoe his vineyards for him in shmitta, and he would pay them with his olives. The man wanted to know whether this was proper to do. **R' Elazar** told him this was not proper, because produce of shmitta cannot be used to pay one's obligations. **R' Elazar** advised him that he should leave the olives for the poor, and pay the workers from his own pocket.
 - **Q:** A Braisa says that one may not hoe the land in shmitta!? **A: R' Ukva bar Chamma** said, **R' Elazar** allowed the hoeing that covers the roots (and prevents them from drying up). The Braisa is referring to hoeing for the purpose of softening the ground to strengthen the trees.
- **Ayvu** said in the name of **R' Elazar bar Tzadok**, a person should not walk more than 3 parsas on Friday, so that he has time to prepare for Shabbos.
 - **R' Kahana** said, this is only said in regard to someone who is walking home (they are not expecting him and will not have food prepared for him if he walks in late). However, one who is travelling to an inn (and has his own food with him) may walk even more. **Others** says that **R' Kahana** said, this was said *even* in regard to one walking to his house (and certainly for one walking to an inn).

MITZVAS LULAV KEITZAD

- Someone taught a version of our Mishna in front of **R' Nachman**, that the attendants would organize the lulavim on the roofs over the benches on the Har Habayis. **R' Nachman** said to him, "the lulavim would get dried out on the roof! It must be that they placed them on the benches themselves (protected from the sun by the roofs)".
 - **Rachba in the name of R' Yehuda** said, the Har Habayis had a double row of benches, one row within the other.