



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

### Succah Daf Mem Hey

#### MISHNA

- How was the aravah process done? The messengers of Beis Din would go to Motza, which was a low lying place near Yerushalayim, to get branches of aravos. The Kohanim would then stand these up around the Mizbe'ach, so that the tops of the aravos bent over the roof of the Mizbe'ach. They would then blow a tekiah, a teruah, and a tekiah.
- Every day of Succos they would circle the Mizbe'ach once and say "Ana Hashem Hoshiya Nah, Ana Hashem Hatzlicha Nah". **R' Yehuda** says, they would say "Ani Vaho Hoshiya Nah". On the 7<sup>th</sup> day of Succos they would circle the Mizbe'ach 7 times.
- As they were leaving the Mizbe'ach on the 7<sup>th</sup> day, they would say to the Mizbe'ach, "this beauty is to you Mizbe'ach, this beauty is to you Mizbe'ach". **R' Eliezer** says, they would say, "to Hashem and to you Mizbe'ach, to Hashem and to you Mizbe'ach".
- This process was followed (on the 7<sup>th</sup> day) whether it fell on a weekday or on a Shabbos. The only difference was, if it fell on a Shabbos, they would bring the aravos on Friday, and place them in water-filled golden barrels, so that they should not wilt.
- **R' Yochanan ben Broka** said, they would bring branches from a palm tree and bang it on the ground at the side of the Mizbe'ach. This led to the day being referred to as "the beating of the branches".
- On this 7<sup>th</sup> day the adults would grab the lulavim from the children and eat their esrogim (as a sign of happiness).

#### GEMARA

- A Braisa says, that the place the aravos were taken from was an area exempt from taxes. This is why the Mishna refers to it as "Motza" (meaning exempt).

#### UVA'IN V'ZOKFIN OSAN B'TZIDEI...

- A Braisa says, many, long aravos were used in this process. The aravos were cut at 11 amos tall, so that they reach the top of the Mizbe'ach.
  - **Mareimar in the name of Mar Zutra** said, we can learn from here that the aravos were placed on the base of the Mizbe'ach. The Mizbe'ach was 9 amos high, and indented 2 amos from its widest point on the bottom. If the aravos were placed on the ground, given the height and indentations, the 11 amah aravos would not be able to hang over the roof of the Mizbe'ach. It must be that they were set on the base, which was one amah high and one amah indented on its own.
- **R' Avahu** said, we learn that the aravos must reach above the roof from the pasuk that says "ahd karnos haMizbe'ach". This teaches that the aravos must reach the corners of the Mizbe'ach, which themselves were higher than the roof.
  - **R' Avahu** said in the name of **R' Elazar**, whoever takes a lulav with it binding and a hadas with its braiding is considered as if he built the Mizbe'ach and offered a korbon (based on the pasuk of "Isru chag (referring to the bound lulav) ba'avosim (referring to the braided hadassim) ahd karnos haMizbe'ach" (referring to blood offered on the corners)).
    - From this same pasuk, **R' Yirmiya** said in the name of **R' Shimon ben Yochai**, that one who eats and drinks on Yom Tov is considered to have built the Mizbe'ach and offered a korbon.

- **Chizkiya** said, that **R' Yirmiya** said in the name of **R' Shimon ben Yochai**, regarding all mitzvos, one is only yotzeh if the objects used are used in the manner in which they grow (e.g. the lulav, the other minim, the walls of the Mishkan). This is learned from the pasuk that says "Atzei shitim omdim".
  - A Braisa says this as well. The Braisa then brings a second interpretation of the pasuk, that the walls must support the gold plating. A third interpretation is, that the pasuk is teaching that the walls of the Mishkan continue to "stand", i.e. they continue to offer the hope and promise as they did when physically standing.
- **Chizkiya** said, that **R' Yirmiya** said in the name of **R' Shimon ben Yochai**, "With my zechusim, I can prevent punishment from all aveiros done by people from the day I was born until today. If the zechusim of my son **Elazar** are added, that timeframe can be expanded to include from the time the world was created until today. If the zechusim of King Yosam ben Uziyahu are added, that timeframe can be expanded to include from the time the world was created until the end of time.
- **Chizkiya** said, that **R' Yirmiya** said in the name of **R' Shimon ben Yochai**, "I have seen the people fit to merit the highest level of reward, and they are very few in number. If there are 1,000 such people, myself and my son **Elazar** are included among them. If there are 100, we are included among them. Even if there are only 2 such people, we are those two".
  - **Q: Rava** darshened a pasuk to teach that there are 18,000 rows of tzadikim next to Hashem. We see there are many more than stated by **R' Shimon ben Yochai!**? **A: R' Shimon's** statement was made regarding people who can "see" Hashem through a very clear window. **Rava** was referring to those who can "see" Hashem through an unclear window.
  - **Q: Abaye** darshens a pasuk to teach that every generation has at least 36 tzadikim who greet the Shechina every day!? **A: Abaye** was referring to people who "see" Hashem clearly, but who can only approach the Shechina with permission. **R' Shimon** was referring to people who can even approach the Shechina without permission.

#### B'SHAS PETIRASAN MAH HEIN OMRIM...

- **Q:** According to **R' Eliezer**, they would pair the Name of Hashem and the Mizbe'ach together. A Braisa taught that one may not pair the Name of Hashem with anything else!? **A:** They would actually say, "We agree that Hashem is our G-d, and we praise you (Mizbe'ach) for offering us a vehicle to get forgiveness".

#### KIMA'ASEIHU B'CHOL

- **R' Huna** explained, **R' Yochanan ben Broka's** reason is based on the word "kappos", which teaches that 2 lulavim are needed: one for the mitzvah of lulav and one for the aravah process. The **Rabanan** said that the word is written without a "vav", and therefore refers to only one lulav.
  - **R' Levi** said, the palm branch was used to teach that just as the date tree has sap only in its trunk ("it has one heart"), so too the Yidden have only one heart, which is devoted to Hashem.
- **R' Yehuda in the name of Shmuel** said, a bracha is made on the lulav each of the 7 days of Succos, and a bracha is made on the succah only the first time he goes in. This is because the mitzvah of lulav is separated by each night, and each day is therefore considered to be a new mitzvah. The mitzvah of succah is continuous, and therefore does not need a new bracha.
  - **Rabbah bar bar Chana in the name of R' Yochanan** said, a bracha is made on the succah each day of Succos, and a bracha is made on the lulav only on the first day of Succos. This is because the mitzvah of succah is D'Oraisa for 7 days, and the mitzvah of lulav is only D'Oraisa on the first day.
  - **Ravin in the name of R' Yochanan** said, a bracha is made on succah and on lulav each of the 7 days of Succos.

- **R' Yosef** said, we should pasken like **Rabbah bar bar Chana**, because all versions of **R' Yochanan** at least agree that a new bracha is made on the succah each day.
- **Q:** A Braisa says that a new bracha is made each day on the lulav, and not on the succah!? We can answer that the Braisa is referring to when the Beis Hamikdash stood, which is why each day of lulav was a D'Oraisa, and that is why a new bracha is made (and the Braisa will therefore not be problematic according to **R' Yochanan**). However, why is a new bracha not made on the succah each day!? **A:** It is a machlokes Tanna'im. **Rebbi** says in a Braisa that a person makes a bracha every time he puts on his tefillin, even multiple times throughout the day. The **Chachomim** argue and say that only one bracha is made. The mitzvah of succah, which is treated like one long day for the entire Yom Tov, according to **R' Yochanan** will have a new bracha made each day, because he holds like **Rebbi**. The Braisa regarding succah, above, will follow the shita of the **Chachomim**.