



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

Succah Daf Lamed Beis

NIFRITZU ALAV...

- **R' Pappa** said, "nifritzu" means the leaves are totally torn off the spine and then tied back together, like a broom. "Nifridu" means that the leaves are spread apart, but still attached to the spine.
- **Q: R' Pappa** asked, what is the halacha if the middle leaf of the lulav became split in two? **A:** We can answer this from a teaching of **R' Yochanan in the name of R' Yehoshua ben Levi**, who said that if the middle leaf is removed, the lulav is passul. Presumably the same would apply if the leaf was split as well.
 - **Q:** It may be that it is worse when it is totally removed, because the lulav would then be a "chaseir" (missing a part).
 - **Other say** that **R' Yochanan in the name of R' Yehoshua ben Levi** said, if the middle leaf splits, it is treated as if it has been removed, and is therefore passul.

R' YEHUDA OMER

- A Braisa says, **R' Yehuda** said in the name of **R' Tarfon**, the pasuk refers to the lulav as "kapos temarim". The word "kapos" can be read to mean "tied up". This teaches that the lulav should be bound so that it is not spread apart.
- **Q: Ravina** asked **R' Ashi**, how do we know that the pasuk which says "kapos temarim" refers to the moist lulav? Maybe it means a hard, dried out lulav!? **A:** The pasuk teaches that it must be at least fit to be tied together, and this hard one cannot be tied (it is not flexible at all).
 - **Q:** Maybe the pasuk means that a piece of the tree trunk should be taken (it has no branches and should surely fit the bill as being "kafus")? **A:** The pasuk seems to suggest that there needs to be the ability for this species to separate, and the trunk will never do so.
 - **Q:** Maybe the pasuk refers to a lulav that has begun to harden but is still somewhat flexible? **A: Abaye** said, the pasuk says "deracheha darchei noam...". The Torah would not command us to hold something that is so prickly and thorny.
 - **Q: Rava Tosfa'ah** asked **Ravina**, maybe the pasuk refers to 2 bunches of dates (kapos temarim)? **A:** The word is written as "kapas", which refers to one, not two.
 - **Q:** Maybe it refers to one bunch of dates? **A:** That is not called a "kapas", it is called a "kaf".

TZINEI HAR HABARZEL KESHEIRAH

- **Abaye** said, such a sparsely leaved lulav is only valid if the tops of the lower leaves at least reach the bottom of the upper leaves. If they don't, it will be passul.
 - Others had **Abaye** as answering a contradiction between our Mishna which says they are valid and a Braisa which says they are passul. **Abaye** explained, they are valid only if the lower leaves reach the higher leaves.
 - **R' Maryon in the name of R' Yehoshua ben Levi** said, these "Har Habarzel" palm trees are located in the valley of Ben Henom, and between them is one of the entrances to Gehinom.

LULAV SHEYEISH BO SHLOSHAH TEFACHIM

- **R' Yehuda in the name of Shmuel** said, the hadassim and aravos must be 3 tefachim tall, and the lulav must be 4 tefachim. **R' Parnach in the name of R' Yochanan** said, the spine of the lulav itself must be a tefach above the hadassim, which means that the lulav with all its leaves will have to be taller than that.

- **Q:** Our Mishna said, a lulav that is 3 tefachim, so that it can be waived, is valid!? **A:** The Mishna means that if it is 3 tefachim, *plus* an amount needed to waive them (and each shita will say that amount is equal to what they say is the required height).
- **Q:** A Braisa says that a lulav must be 4 tefachim tall!? **A:** **R' Yochanan** would say, that means that the spine alone must be that tall.
- The Braisa quoted above said that the hadassim and aravos must be 3 tefachim and the lulav must be four. **R' Tarfon** said it is measured with an amah made up of 5 tefachim.
 - **Q:** **Rava** asked, we can't even find good hadassim that are 3 tefachim, how can **R' Tarfon** say that they need to be an amah of 5 tefachim!? **A:** **R' Dimi** explained, **R' Tarfon** meant that we take an amah of 6 tefachim and split it into 5 parts. The hadassim must be equal to 3 of those parts (3.6 tefachim), and the lulav requires a height of one additional part (4.8 tefachim).
 - **Q:** **Shmuel** said above that the hadassim need only be 3 tefachim. However, elsewhere he paskens like **R' Tarfon**, which according to **R' Dimi** means they must be 3.6 tefachim tall!? **A:** When he said they must be 3 tefachim, he was using a round number, but in fact they must be 3.6 tefachim.
 - **Q:** He would not round off a number in a way that it would result in a leniency!? **A:** **Ravin** explained, **R' Tarfon** meant that we take a 5 tefach amah and split it into 6 parts. Three parts are needed for the height of the hadassim (2.5 tefachim) and an additional part is needed for the lulav (3.33 tefachim). Now, when **Shmuel** rounded off the height requirement to 3 tefachim, he was rounding with a resulting chumra, which is typically done.

MISHNA

- A hadas that is stolen or is dried out is passul, A hadas from an asheirah tree or from an ihr hanidachas is also passul. A hadas whose top has been chopped off, whose leaves have been torn off, or whose berries outnumber its leaves, is passul. If one lessens the amount of berries on such a hadas, it becomes valid. However, one may not do so on Yom Tov.

GEMARA

- A Braisa says, the pasuk says “anaf eitz avos”, which teaches that this species must be one whose leaves cover the entire branch. From here we learn that we are to use the hadas.
 - **Q:** Maybe it refers to an olive branch? **A:** The species must be “avos” – it must appear to be braided, which an olive branch does not.
 - **Q:** Maybe it is the “dulva” branch? **A:** Its leaves do not completely cover the branch.
 - **Q:** Maybe it refers to the “hirduf” branch? **A:** **Abaye** said that the hirduf has pointy edges and the Torah would therefore not command us to hold it. **Rava** said, the pasuk says that Hashem loves truth and peace. The hirduf is a poisonous plant and therefore can't be what Hashem would command us to use.
- A Braisa says, the “anaf eitz avos” has leaves that appear braided and look like a chain, which is the hadas. **R' Eliezer ben Yaakov** says, “anaf eitz avos” means that the wood of the tree and the fruit taste the same, which is the hadas.
- A Braisa says, if the branch is “avos” it is valid. If not, it is passul.
 - **R' Yehuda** explains, it is where there are 3 leaves growing out of each bud. **R' Kahana** says, even if there are just 2, but a 3rd leaf overlaps it as well, it is valid.
 - **R' Acha the son of Rava** would look for hadassim that had 2 leaves together and one overlapping, to show that the halacha follows **R' Kahana**.
 - **Mar bar Ameimar** said to **R' Ashi**, “My father would call such a hadas (with 2 together and one overlapping) “a wild hadas”.
- A Braisa says, if most of the leaves fell off and a minority remained on the branch, it is valid, as long as it still appears to be braided.
 - **Q:** If the majority (which is 2 of 3) fell off, how can it still appear to be braided!? **A:** **Abaye** said, the Braisa is discussing a certain type of hadas (a “Mitzra'ah” hadas) that

has 7 leaves from each bud, so that when the majority (4) fall of, there are still 3 remaining.

- **Abaye** said, we can learn from here that such a hadas is valid to use. Even though it has an accompanying name, it is still valid to use.
- A Braisa says, if most of the leaves of the hadassim dried up, but there are 3 hadassim branches, each having 3 leaves that are still moist, it is valid.
 - **R' Chisda** said, the moist leaves must be at the top of the branches.