



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

### Succah Daf Lamed Vuv

NISDAK NIKAV

- **Ulla bar Chanina** taught, if the hole goes entirely through the esrog, it is passul even if the hole is of the smallest size, and even if the esrog is not missing any piece. If the hole does not go entirely through, the esrog will be passul if the hole is the size of an issar coin, even if the esrog is not missing any piece.
- **Q: Rava** asked, what is the status of the esrog if it got some of the characteristics of a "treifa"?
  - **Q:** Regarding which characteristic is he asking? He can't be asking where the outer peel of the esrog is taken off, or where the esrog had a split, or where the esrog had a hole, because those were already taught in the Mishna!? **A:** He was asking regarding the case discussed by **Ulla in the name of R' Yochanan**, who says that if the flesh of the lungs have become liquid and can be spilled, but the outer lung remains intact, the animal is not considered to be a treifa. **Rava** explained, that if the inner tubes of the lungs are not intact, the animal is considered to be a treifa. Here, **Rava** was asking, if the inside of the esrog became a liquid, but the seed compartments remain intact, is it also not passul? Or do we say that a lung which is housed in a body can regenerate from such a condition, and therefore is not a treifa, but an esrog, which is exposed to the air cannot, and will therefore be passul?
  - **A:** A Braisa says, an esrog that is "tafuach" or "saruach" is passul. Presumably, "tafuach" means it is spoiled on the outside and "saruach" means it is spoiled on the inside, and we can learn from here that an esrog whose inside has dissolved is passul!
    - It may be that both terms refer to spoilage on the outside, but tafuach refers to where it became bloated from water without spoiling, and saruach refers to where it spoiled without becoming bloated.
    - The Braisa also said that a "Kushi" esrog (which is black) is passul.
      - **Q:** A Braisa says that it is valid!? **A: Abaye** said, the Braisa that says it is passul is discussing an esrog that grew elsewhere, but is black like a Kushi esrog. However, an esrog that is from Kush is valid even when black, because that is how they normally grow there. **A: Rava** said, in Bavel they are valid because it is commonplace to have such esrogim there. The Braisa that says they are passul is referring to Eretz Yisrael. They are not commonly seen there and are therefore passul.
    - The Braisa said, **R' Akiva** says a "boser" esrog (an esrog the size of a bean) is passul, and the **Chachomim** say it is valid.
      - **Rabbah** said, **R' Akiva** (who says a small esrog is not yet considered to be a fruit) and **R' Shimon** share the same view, because **R' Shimon** says that small esrogim are patur from ma'aser.
        - **Q: Abaye** asked, maybe **R' Akiva** holds this way for purposes of Succos because it lacks "hadar", but would argue with **R' Shimon** regarding ma'aser!? And maybe **R' Shimon** holds that way regarding ma'aser, because he learns from a pasuk that only a more developed fruit is chayuv in ma'aser, but he would agree with the **Rabanan** regarding the esrog on Succos!?
    - The Braisa said, if one grew an esrog in a mold so that it became shaped like some other creature, it is passul.

- **Rava** said, that is only if the mold was shaped like another creation, but if the mold was the shape of an esrog, it will be valid.
  - **Q:** That is obvious! That is what the Braisa says!? **A: Rava** is teaching that even if it is made so that the esrog looks like it has boards or spokes, it is still valid.
  - An esrog that was bitten by a mouse is passul. **Rav** explains, because it is not “hadar”.
    - **Q: R’ Chanina** would take a bite from his esrog and then use it for the mitzvah. We see that is still called “hadar”!? **R’ Chanina** must have done this after the first day of Yom Tov, when an esrog missing a piece is valid. However, we see that it is not a problem of hadar!? **A:** A mouse bite is disgusting and the esrog therefore loses its “hadar”.

#### ESROG KATAN...

- **Rafram bar Pappa** said, the same machlokes between **R’ Meir** and **R’ Yehuda** here, exists between them regarding the size of the stones one may bring into the bathroom on Shabbos to wipe himself with. A Braisa says one may bring in 3 stones: **R’ Meir** says they may be the size of walnuts and **R’ Yehuda** says they may be the size of eggs.

#### U’BIGADOL K’DEI SHEYOCHAZ...

- A Braisa said, **R’ Yose** said, it once happened that **R’ Akiva** carried his esrog over his shoulder because it was so large (which is a proof to **R’ Yose**). **R’ Yehuda** said, that is no proof, because the **Rabanan** told him, that is not a “hadar” esrog.

#### MISHNA

- **R’ Yehuda** says one may only bind the lulav with its “own kind”. **R’ Meir** says one may even use a linen string.
  - **R’ Meir** said, we even find that the people of Yerushalayim would bind their lulavim with golden strings. The **Chachomim** said to **R’ Meir**, these people would tie it with its own kind underneath the gold strings.

#### GEMARA

- **Rava** said, “its own kind” even includes the vines that grow around the palm tree and the bark from the tree.
- **Rava** said, the reason for **R’ Yehuda** is because he holds that a lulav must be bound as part of the mitzvah, and if it is bound with another material, it would be considered as if there were 5 species being used for the mitzvah.
- **Rava** said, we learn from a Braisa that the vines and the bark are considered to be “of its kind”. The Braisa says, **R’ Meir** says, the s’chach of the succah may be made of any material that grows from the ground and is not mekabel tumah. **R’ Yehuda** says only the arbah minim may be used for s’chach. Now, **R’ Yehuda** says in a Mishna that we may use “boards” for s’chach. This must be referring to the vines and the bark, because no other parts of the arbah minim can be considered to be boards. We see that these are considered to be “of its kind”.
  - **Q:** A Braisa says that **R’ Yehuda** allows boards of “erez” (cedar) to be used as s’chach!? **A:** The “erez” refers to hadassim, as we find that hadassim are at times referred to as “erez”.