



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

Succah Daf Lamed Zayin

R' MEIR OMER AFILU B'MESHICHA...

- A Braisa brings the conversation from the Mishna, that **R' Meir** attempted to bring a proof from the gold strings used by the people of Yerushalayim to bind their lulavim. They said to **R' Meir**, that is no proof because underneath the gold, the lulavim were bound with strings "of its kind".
- **Rabbah** told the people who would bind the lulavim by the Reish Galusa, to make sure to leave some of the lulav exposed below the binding so that the person holding the lulav will not have a separation between his hand and the lulav.
 - **Rava** said, anything meant to beautify the lulav does not act as a chatzitza (separation).
 - Similarly, **Rabbah** said that one should not take the lulav by holding it in a scarf, because it would not be considered a "complete taking", which is required for the arbah minim. **Rava** said that would not be a problem.
 - **Rava** said, I can prove that it is not a problem, from the requirement to "take" the eizov grass for the process of sprinkling the water with the parah adumah ash on a tamei person. The Mishna says that if the grass is very short, one may tie a string to assist the Kohen to lower the grass into the water. We see that handling through the string is not a problem for the "taking" requirement.
 - **Q:** It may be that it is allowed there, because the string is actually attached to the grass, and is therefore treated differently than where the scarf is used to hold the lulav.
 - **Rava** said, I can prove it from the fact that the Mishna says, if the parah adumah ashes were accidentally spilled into the water, instead of being placed there intentionally, it is passul. This suggests, that if he intentionally poured the ashes straight from the keili into the water it will be valid, even though he did not hold the ashes in his hand, and even though the pasuk says that the ashes must be "taken". From here we see that taking through a medium is still considered to be "taking".
 - **Rabbah** also said, one should not stick the lulav down into the bundle of aravos and hadassim, because that may cause some of the leaves to fall off and become a chatzitzah as they remain there, unattached. **Rava** said, it would not be a chatzitza, because something of like kind does not become a chatzitza.
 - **Rabbah** also said, if the lulav is too long, one should not cut off a piece from the bottom while it is bound with the other minim, because it may cause some of the leave to become detached and form a chatzitza. **Rava** said, it would not be a chatzitza, because something of like kind does not become a chatzitza.
 - **Rabbah** said, it is assur to smell the hadassim used for the mitzvah, but mutar to smell the esrog. The reason for this difference is that a hadas is meant to be smelled. Therefore, when it is designated to be used for a mitzvah, the smelling becomes assur. On the other hand, an esrog is meant to be eaten. When it becomes designated for the mitzvah, it is the eating that becomes assur, not the smelling.
 - **Rabbah** said, on Shabbos it is mutar to smell a hadas that is attached to the ground, but assur to smell an esrog that is attached to the ground. The reason for the difference is, the hadas is meant to be smelled, which is something that can be done while it is attached to the ground. Therefore there is no concern that he will detach it. The esrog is meant to be eaten. If we allow him to smell it, he may come to detach it to be able to use it for its primary purpose of eating it.

- **Rabbah** said, the lulav should be held in the right hand and the esrog in the left. The reason for this is, because the lulav has 3 mitzvos (the lulav, hadassim, and aravos) and the esrog is only one.
- **Q: R' Yirmiya** asked **R' Zrika**, why do we make the bracha "ahl netilas lulav" (and not "esrog")? **A:** He answered, because it is the tallest of them all.
 - **Q:** He asked, why don't we lift the esrog high and make the bracha on it? **A:** He answered, I meant that it grows higher up than all the other minim grow.

MISHNA

- **Q:** Where in Hallel does one shake the lulav? **A: B"H** say it is done at the beginning and end of "Hodu LaShem", and at "Ana Hashem Hoshiya Na". **B"S** say it is also done at "Ana Hashem Hatzlichia Na".
- **R' Akiva** said, I watched **R' Gamliel** and **R' Yehoshua**, and saw that although the rest of the people shook the lulav like **B"S** said, they only did so at "Ana Hashem Hoshiya Na", like **B"H** said.

GEMARA

- **Q:** When was the concept of shaking the lulav mentioned that the Mishna should go ahead and discuss where it is done? **A:** The earlier Mishna had said that a lulav must be tall enough to shake it. Based on that, the Mishna here asks when that is done.
- A Mishna describes how the waving of the Shte Halechem and the Kivsei Ha'Atzeres are done. They are waved out and in, and then up and down.
 - **R' Yochanan** explained, they are waved out and in to symbolize that it is being done for Hashem, Who owns all four corners of the Earth. They are waved up and down to symbolize that it is being done for Hashem, Who owns the Heavens and the Earth. In Eretz Yisrael they taught that **R' Chama bar Ukva in the name of R' Yose the son of R' Chanina** said, it is waived in and out to ward off bad winds. It is then waived up and down to ward off bad dew.
 - **R' Yose bar Avin** said, we see from here that even the non-essential parts of a mitzvah hold off punishment, because the waving is not essential and yet it wards off bad winds and bad dew.
 - **Rava** said, the same waving process is done to the lulav as well.
 - **R' Acha bar Yaakov** would waive the lulav out and in, and would say, "this is an arrow in the eye of the Satan".
 - The Gemara says that one should not say this, because it will incite the Satan to cause him to do aveiros.