



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

Succah Daf Lamed Tes

MAKOM SHENAHAGU LICHPOL

- A Braisa said, **Rebbi** would repeat words in hallel (from “Ana Hashem” and further), and **R' Elazar ben Prata** would add words.
 - **Q:** What would he add? **A: Abaye** said, he would add to the doubling of **Rebbi**, by also doubling all the psukim beginning with “Odcha ki anisani” and further.

LIVARECH YIVARECH

- **Abaye** said, the bracha that is subject to custom is the bracha after hallel. However, the bracha before hallel, is a mitzvah to be said, like **R' Yehuda in the name of Shmuel** said, one should make the bracha on a mitzvah “oiver lasiyasan” (before they are done).
 - **Q:** Where do we see the word “oiver” means “before”? **A: R' Nachman bar Yitzchak** said, a pasuk says “vayavor es hakushi” (he went before the kushi). **Abaye** said, a pasuk says “vehu avar lifneihem” (he went before them). Another pasuk says “vayavor malkam lifneihem” (their king went before them).

MISHNA

- If one buys a lulav from an ahm ha'aretz on shmita, he must ask the ahm ha'aretz to give him the esrog as a present, because he is not allowed to buy an esrog on shmita.

GEMARA

- **Q:** What if he doesn't want to give it to him as a present? **A: R' Huna** said, he should pay him more for the lulav to compensate, and then have him give the esrog as a present.
 - **Q:** Why can't he just give him money for the esrog directly? **A:** One may not give money of shmita (which has restrictions on its permitted uses) to an ahm ha'aretz (we are afraid that he will use the money in a prohibited manner).
 - We find a Braisa that says this as well. The Braisa says one may only give shmita money to an ahm ha'aretz at a maximum in the amount needed for 3 meals (in which case it will be spent on food and will likely be treated with the restrictions placed on shmita money). The Braisa says, even this amount is only allowed when we know that the produce you are buying from the ahm ha'aretz came from lands left hefker for shmita. However, if it came from a guarded field, you may not give him even the smallest amount of money for the produce.
 - **Q: R' Sheishes** asked, a Mishna says that produce that we know to have come from a hefker field may be bought from anybody. The Mishna does not give any limitations, which would therefore suggest that such produce may be purchased from an ahm ha'aretz, and for even more than the amount of 3 meals!? **A:** The Mishna means that it may be purchased up the amount of money needed for 3 meals.
 - **Q:** Based on this reasoning, why are we allowed to purchase the lulav from the ahm ha'aretz in shmita? **A:** The lulav began to grow in the year before shmita, and is therefore not considered to be produce of shmita.
 - **Q:** The esrog also grew in the previous year!? **A:** With regard to an esrog, if it is picked in the shmita year it has shmita status.
 - **Q:** Although **R' Gamliel** and **R' Eliezer** argue with regard to what year an esrog belongs for purposes of ma'aser, they both agree that for shmita

purposes it is considered to grow in the year that it began to grow on the tree!? **A:** Our Mishna follows the Tanna of a Braisa that says that the **Rabanan** say that an esrog's shmita status is determined based on the year that it was picked off the tree.