Sukkah 37
Intro
Today we will learn about some of the topics we will learn about include the following:

- **R’ Yehuda’s opinion**
  
  R’ Yehuda's opinion that the Lulav must be from one of the Four Species.

- **R Meir’s opinion**
  
  R Meir's opinion that the Lulav may be bound even with thread or string of any material.

**Binding the Lulav**

- **Binding the Lulav**

  Binding the Lulav, and what not to do when binding it.

- **Preparing the water used in the Aveinu Malkeinu**

  The process for preparing the water used in the Aveinu Malkeinu prayer.

- **Smelling the Lulav and the Aharon**

  Smelling the Lulav and the Aharon.

**Which hand to hold the Lulav**

- **Which hand to hold the Lulav**

  The hand for holding the Lulav.

**Review**

- **Review**

  So let’s review...
Waving the Four Species during Hallel

Some of the key terms and concepts we will learn about include:

- **interposition**: The bundle must be held directly with the hand and nothing should be in between.

- **kohen**: Once designated for the Mitzvah, the object may not be used for other purposes.

- **chazitza**: On Shavuos, two loaves of fine wheat were brought as a public Korban together with two lambs.

- **frua adomah**: A person or object that became from contact with a dead body can only be purified by being sprinkled with water mixed with ashes from a completely red cow. A hyssop branch is used to perform the sprinkling.

- **chatzitza**: The cow. A person or object that became from contact with a dead body can only be purified by being sprinkled with water mixed with ashes from a completely red cow. A hyssop branch is used to perform the sprinkling.
So let's review...

The Gemara proceeds to cite seven rulings of the Rava related to the binding of the lulav, with Rava disagreeing with the first four rulings:

1- Regarding the binding of the lulav, Rav said:
   רבי אומר: ברית בר ואינו אלא חציצה
   Shiur of a separation between your hand and the lulav.

   When you bind it, leave a handle on it, meaning leave an unbound section where you will hold it, so that there will not be a separation, a separation between your hand and the lulav. Rav explains
   ודס של מצוה אסור להריח בו
   Because the lulav is normally used for its fragrance, when he set it aside from smelling it. Since the lulav is normally used for its fragrance, when he set it aside from smelling it, we are not concerned that he might cut it off, because he can smell it just as well when attached.

2- A similar Machlokes:
   לא לפנים אינו חי מישראל
   A person should not hold the bundle with a scarf over his hand, because this is not considered a complete taking.

   Rav argues here as well and says:
   לולב על ידי בר איני מבית קלח
   Taking by means of something else, is still called ‘taking’.

In support of his opinion, R’ Meir relates that the people of Yerushalaim would bind their Lulavim with threads of gold.

אמר רבי מאיר מעשה באנשי ירושלים שהיו אוגדנים את לולביהן בגימוניות של זהב

They answered him that they first bound it with its own kind of material.

אמר רבא אמר רב א oportun ממעשה באומני הרשילים

R’ Meir’s opinion that the lulav may be bound even with thread or string of any material.

רבי מאיר אומר אפילו בחוט במשיחה אפילו מסע

In support of his opinion, R’ Meir relates that the people of Yerushalaim would bind their Lulavim with threads of gold.

אמר רב א Opportun מה אמר רבי מאיר

Some of the key terms and concepts we will learn about...

(email)

... for the lulav.

For the lulav.

Rav A‘ra disputes both of these rulings because he holds;

רבא אמר כל לנאותו אינו חוצץ

Dedicated By: ____________________________
4- Similarly, a person should not cut the bottom of the lulav after it has been tied into the bundle, because some detached leaves of the lulav will remain in the bundle, and they will be a חציצה.

A person should not poke the lulav into the bundle after it has been tied, because maybe some of the leaves of the lulav will be torn off, and they will be a חציצה.

5- We may not smell the הדס, because it is normally used for its fragrance, when he designated it for the מצות, he set it aside from smelling it. However, we may smell the הדס, because שוקי על ידו מותר להריח, שבראש, שבראש שבראש, כמו אכיתות מתחילה אכיתות. Since the הדס is normally used for eating, when he designated it for the מצות, he only meant to set it aside from its main use, not to eat it, but not from smelling it.

6- On Shabbos, one may smell the הדס, because הדס, לא מברכינן אלא על ידי מצות, לא מברכינן אלא על ידי מצות. However, one may NOT smell an אפרת while it is still attached to the tree, because אפרת, לא מברכינן אלא על ידי מצות, לא מברכינן אלא על ידי מצות. Since an אפרת is normally used for eating, we ARE concerned that he might forget and cut it off to eat it.
This Sugya concludes with the following related statement: 

Why does the text of the Bracha mention only the Lulav?

Because it is the tallest of the Four Species!

The next Mishnah refers back to the Mishnah at the beginning of the Perek which said:

Which the Gemara on the Daf explained to mean

A Lulav that has three in length, PLUS at least another

- by which the waving of the Lulav will be noticeable - is Kosher.
The waving procedure

We wave them forward and back in all four directions for the sake of Hashem, to Whom all four corners of the world belong – and we raise and lower them for the sake of Hashem, to Whom the Heaven and the Earth belong.

Therefore, Where in Hallel do we wave the Lulav?

During Hodu at the beginning and at the end of the chapter, and at אַנְאָ הֲדוּ לְהָשָׁמָע נָא - אֵלֶּה תַּלְתָּא מִצְוָּת

We may not smell the ⌠-SAM-⌡ מִין בָּמִינוֹ אֵינוֹ חָצִיץ

We may not smell the ⌠-SAM-⌡-3-

A related ruling regarding ⌠-SAM-⌡-

It is not a separate thing either.

When we set aside something in order to use it for the Mitzvah, but since it is there to beautify the Mitzvah, it is not fully set aside.

We may not smell the ⌠-SAM-⌡-4-

We may not smell the ⌠-SAM-⌡-5-

A related ruling regarding ⌠-SAM-⌡

We may not smell the ⌠-SAM-⌡-6-

A related ruling regarding ⌠-SAM-⌡.

We may not smell the ⌠-SAM-⌡-7-

A related ruling regarding ⌠-SAM-⌡.

We may not smell the ⌠-SAM-⌡.

The next Mishnah refers back to the Mishnah at the beginning of Sukkah – דֶּדֶלֶא נַרְתִּי טְרַפֵּי וּהַויָּ חָצִיץ

A Lulav that has three parts is Kosher.

The red cow. A person or object that became טמא - פָּרָה אֲדֹנָא.

Once designated for the Mitzvah, the object may - הַיָּ קְצָה לְמִצְוָּה, בָּלַא לְהַרְכּּיָּ תַּאֲשָּרְנָא בְּן הַיָּ קְצָה

A person or object that became טמא can only be purified by being בָּאֲשֵּׂרָה חַדּּ איֲשָּּ נָא מְדַי לְבָאָ הֲשָּׁמָא.

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