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Sukkah Daf 37

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Daf Notes is currently being dedicated to the neshamah of

Tzvi Gershon Ben Yoel (Harvey Felsen) o”h

May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

1. Rabbi Yehudah maintains that one can only use the four species for the s’chach of the Sukkah. Rabbi Meir, however, maintains that the s’chach can be from anything, provided that the s’chach grows from the ground and is not susceptible to tumah. (36b3)
2. There is a dispute in the Gemara regarding the permissibility of holding the lulav with a material that interposes between ones hands and the lulav. The Gemara cites one opinion that maintains that the lulav must be held with ones hands and one cannot hold the lulav through any other means. (37b1)
3. The Gemara rules that one is prohibited from smelling and deriving pleasure from the fragrance of the hadassim that are used for the mitzvah. One is permitted, however, to smell the esrog. The Gemara states that the distinction between the esrog and the hadassim is that normally a hadas is used for smelling so prior to Sukkos one sets aside the hadassim for the mitzvah and thus it is set aside from smelling, whereas the esrog is normally used for eating and one sets it aside for the purpose of the mitzvah. Thus, one sets aside the esrog from eating but one does not set aside the esrog from the benefit of smelling. (37b1)
4. The Mishna rules that we shake the lulav when reciting the words *hodu laHashem* and when reciting the words *ona Hashem*. There is a dispute between Bais Shammai and Bais Hillel if one shakes the lulav when reciting the words *ana HaShem hatzlicha na*. (37b2)
5. The Gemara states that the significance of shaking the lulav and esrog is that one shakes them outward and inward to demonstrate that Hashem owns all

four directions of the world. One shakes them upwards and downwards to signify that the heavens and the earth belong to Hashem. (37b3)

normally deemed inconsequential, regarding shofar it is obvious that he intends for the sound and this intention is thus taken into consideration.

INSIGHTS TO THE DAF

Smelling Hadassim

The Gemara rules that one is prohibited from smelling and deriving pleasure from the fragrance of the hadassim that are used for the mitzvah. The Acharonim challenge this ruling from the Gemara that states that sound, sight and aroma are deemed inconsequential and one who inhales a fragrance from an item in the Bais HaMikdash will not have violated the prohibition of *meilah*. Why, then, is there a concern if one were to smell the hadas? HaRav Elyashiv Shlita explains that the above-mentioned principle only applies when one smells, sees or hears something incidentally and one was not intending for the smell, sight or sound. One who inhales the hadas for its aroma, however, is acting deliberately and this is forbidden. Harav Elyashiv cites a proof to this from the Gemara in Rosh Hashanah which discusses if one can fulfill his obligation of shofar with a shofar that one is forbidden to derive benefit from. The issue in the Gemara there is if the benefit that one derives while performing a mitzvah is deemed a prohibited benefit or not. Although sound is

DAILY MASHAL

Foresight and Prophecy

The Mishnah states that Rabbi Akiva said, “*Tzofeh hayisi beRabban Gamliel*,” I was watching Rabban Gamliel. Why does the Mishnah use the word *tzofeh* and not the conventional word for sight, *roeh*? The word *tzofeh* is often associated with prophecy, as it is said in Yeshaya (52:8) *kol tzofayich nasu kol*, the voice of your lookouts, i.e. prophets, they raised their voice. Perhaps Rabbi Akiva was alluding to the idea that although the Bais HaMikdash would be destroyed and salvation would appear distant, he saw in a form of prophecy that the words of the prophets who predicted the Ultimate Redemption would be fulfilled. This idea is consonant with the Gemara in Makkos that records an incident where Rabbi Akiva and his colleagues passed by the site of the Bais HaMikdash. The rabbis cried and Rabbi Akiva laughed. Rabbi Akiva explained his enigmatic actions by quoting Scripture that foretells of the ultimate rebuilding of Jerusalem and the Bais HaMikdash.