

OVERVIEW of the Daf

1) A hadas whose leaves fell off (cont.)

Abaye resolves the apparent contradiction in the Baraisa regarding a hadas whose leaves fell off.

Abaye infers from the Baraisa that the "border myrtle" is valid and does not become disqualified because it has an accompanying name.

2) A dry hadas

A Baraisa presents the halachah of a hadas whose leaves dried up.

3) If the top of the hadas was clipped

Ulla bar Chinana cited a Baraisa that rules that if a "date" grew on a hadas whose top was clipped it is valid.

R' Yirmiyah inquires about the halachah where the top was clipped from erev Yom Tov and the date grew on Yom Tov. In other words, does the principle of rejection apply to mitzvos or not?

The question is left unresolved.

It is suggested that this issue is a dispute between Tannaim in a Baraisa.

The Baraisa is demonstrated to not be conclusive because two alternative explanations are presented.

4) A hadas with berries

R' Chisda quotes Rav as teaching that more berries than leaves invalidates the hadas only if they are in one place but if they are spread out the hadas is valid.

Rava challenges R' Chisda's explanation and makes an alternative distinction, namely, whether the berries are black or green.

R' Pappa teaches that red berries are the same as black and can disqualify the hadas.

The Gemara clarifies two points concerning the Mishnah's ruling that a hadas could be made valid by removing some of the berries. The two points are: 1) when the berries were removed and 2) when did they turn black.

A Baraisa discusses the halachos of removing berries on Yom Tov.

5) Binding the lulav

A Baraisa rules that it is permitted to bind a lulav by wrapping a string around the bundle rather than tying a knot.

6) MISHNAH: The halachos of the aravah are presented.

7) Identifying the species

A Baraisa identifies characteristics of the ערבי נחל.

A second Baraisa teaches more halachos derived from the pasuk. ■

Distinctive INSIGHT

Beautifully the mitzvah

זה א-לי ואגודה

This is my God and I will glorify him...

It was taught: "This is my God and I will glorify Him." Adorn yourself before Him in the fulfillment of mitzvos. Thus, make a beautiful sukkah in His honor, acquire a beautiful lulav, a beautiful shofar, beautiful tzitzis. Make a beautiful Torah, and write it with fine ink, a fine pen, and a skilled scribe, and wrap it with beautiful silks. Abba Shaul interpreted... Be like Him. Just as He is gracious and compassionate, so should you be gracious and compassionate. ~ Gemara Shabbos 133b

The comment of Abba Shaul is not to be understood as arguing with the opening statement of the Rabbis. In fact, Abba Shaul agrees that it is admirable and commendable to perform mitzvos with the most beautiful and splendid items available. However, Abba Shaul adds that it is not adequate for a person to concentrate on the purchase of mitzvah objects and only excel in his performance of mitzvos that are בין אדם למקום - between man and God. A person must also strive to perfect his interpersonal traits by being courteous and compassionate to others. In fact, it is possible to be insensitive and hurting to others around us at the very same time that we are trying to be extravagant in doing our own בין אדם לחבירו mitzvos.

Likutei Yehuda explains that sometimes we do not realize that others may be resentful or discouraged when they know that they cannot afford the more expensive esrog or tefilin, and that when these are flaunted improperly, hurt and frustration are imposed.

This, then, is the message of Abba Shaul. Indeed, we are to be generous and lavish in our proud fulfillment of mitzvos, but we must balance our conduct with a full measure of concern for and understanding of our fellow man. ■

Daf DIAGRAM

צפצפה

The צפצפה has a white stem. Its leaves are rounded, and its edges are jagged.



ערבה

The ערבה has a red stem. Its leaves are elongated, and they have smooth edges.

HALACHAH Highlight

Tying the Lulav

תנו רבנן הותר אגדו ביו"ט אוגדו אוגדו כאגודה של ירק

The Rabbis taught: If the [lulav] knot becomes loose on Yom Tov it should be tied with the knot used to bind vegetables.

Rabbeinu Mordechai ben Hillel¹ cites the opinion of Rabbeinu Eliezer of Metz² who derives from our Gemara that it is necessary to bind the lulav, hadasim and aravos with a double knot. This is evident from the fact that the Gemara indicates that on Yom Tov the bundle is wrapped rather than tied, thus indicating that were it not Yom Tov it would be necessary to tie a double knot.

Rav Yosef Dovid ben Shabtai³ discussed the use of "koshiklach" - baskets made of woven lulav leaves to bind the hadasim and aravos to the lulav. His conclusion is that it should not be used for two reasons. The first reason is that the item used to beautify the mitzvah must be permanent and since the lulav is easily removed from the basket, it is not permanent. Secondly, it is logical to assume that the bundle of the lulav should resemble the other bundles mentioned in the Torah, e.g. the bundle to apply blood in Egypt, or to sprinkle the ashes of the פרה אדומה, which were tied with double knots.

Sefer באהליך, cited by Mishnah Berurah⁴, rules that since halachah follows the opinion of Rabanan, who do

REVIEW and Remember

1. Explain: יש דיחוי אצל מצוות.
2. Why, according to Rabanan, is there a mitzvah to bind the species of the lulav together?
3. Under what conditions would it be permitted, according to R' Eliezer the son of R' Shimon, to pluck berries from a hadas branch?
4. What do the words ערבי נחל teach?

not require any knot whatsoever, the only purpose of binding the species together is to beautify the mitzvah. This is accomplished by securing the species tightly in place so that they look nice. Both of these goals are realized by using baskets. This was in fact the practice of Rav Yosef Teomim⁵. Others⁶, however, follow the strict approach and maintain that the species should be tied together with a double knot. ■

1. מרדכי סוכה פרק ג' סי' תשמ"ח
2. ספר יראים השלם סי' תכב
3. שו"ת בית דוד אר"ח סי' תנ"ד
4. מ"ב סי' תרנ"א סק"ח
5. פרי מגדים סי' תרמ"ז א"א סק"א
6. חידושי חתם סופר למס' סוכה לו. ד"ה במינו ובכורי יעקב סי' תרנ"א סק"ח ■

STORIES Off the Daf

Taming the Tzaftz'fa

והצפצפה פסולה

On today's daf, we find that the willow of the arba minim must be of the ערבי נחל, with leaves that are elongated like a river, and not rounded like those of the צפצפה that grows in the hills. The Kedushas Tzion of Bobov, zt"l quotes the Midrash that the willow represents a Jew who lacks Torah and mitzvos who achieves atonement by binding himself together with others more worthy than himself. But, he says, this can only be effective if the less worthy Jew is not a צפצפה, a grandiose person who places himself "in the hills" above others and "shoots his mouth off" (מצפצף בפה). The

only way to deal with such a willow is by separating it from the other species and "putting it in its place," lest it have a negative influence on the other three.

Once, a certain maskil from Minsk came to visit with the Beis HaLevi, zt"l, together with a large group of prominent Jews. During the course of a conversation about new Torah publications, the man very self-assuredly turned to the renowned gadol and said, "One would think that a gaon of your stature would publish innovative leniencies, since you certainly have the knowledge and authority that demands."

In a booming voice, the Beis HaLevi declared, "Absolutely right. And I've even published quite a few התירים."

Fairly bursting with pride from having secured the Beis HaLevi's regard, and hoping to hear a few פסקי הלכה that

would suit his ideology, the visitor urged his host to name a few.

Much to the delight of his listeners, the Beis HaLevi intoned in a voice laced with irony, "Some are מחמיר that only great scholars should wear tefillin d'Rabbeinu Tam, but I am lenient and permit them universally... While some are מחמיר and forbid Torah study when erev Tisha B'Av falls out on Shabbos, I permit it. Although some are מחמיר and prohibit fasting on Rosh Hashanah, I am lenient and allow that too." By this point, the other people in the room could barely restrain their laughter.

The Beis HaLevi then delivered his final comment: "And even though some are מחמיר and forbid observing two days of Yom Kippur because of ספיקא דיומא, I am lenient and permit it!" ■

