

## OVERVIEW of the Daf

### 1) A punctured esrog

Ulla bar Chanina cited a Baraisa that taught the laws of a punctured esrog.

Rava inquired about the validity of an esrog that shows signs of a treifah.

The question is explained to refer to where the inside of the esrog dissolved.

The Gemara unsuccessfully attempts to answer the question, but the question is left unanswered.

### 2) A black esrog

A contradiction is noted between two Baraisas regarding the validity of a black esrog.

Two resolutions are presented.

### 3) An esrog in the boser stage

Rabbah notes that R' Akiva and R' Shimon maintain the same position, namely that a fruit in the בוסר stage is not considered ripe.

Abaye suggests that R' Akiva and R' Shimon would not necessarily agree with each other's position.

### 4) An esrog grown in a form

The ruling of the Baraisa concerning an esrog grown in a form is qualified.

### 5) An esrog punctured by mice

Two versions of Rav's comment are recorded. According to the first version Rav commented that an esrog punctured by mice is not a beautiful esrog, and in the second version he maintained that it is a beautiful esrog.

### 6) A small and large esrog

Rafram bar Pappa equates the dispute in the Mishnah concerning the minimum size of an esrog with the dispute concerning the size of a rock one may bring into a bathroom.

A Baraisa further elaborates on the dispute about the maximum size of an esrog.

7) **MISHNAH:** R' Yehudah and R' Meir dispute the material that may be used for bundling the lulav.

### 8) Clarifying R' Yehudah's opinion

Rava gives examples of materials that could be used to bind the lulav according to R' Yehudah.

Rava presents the source of R' Yehudah's position and explains how he knows that ivy and bark are considered part of the lulav tree. ■

## Distinctive INSIGHT

*The criteria which determines when ma'aser applies to a fruit*  
 אי נמי עד כאן לא קאמר רבי שמעון התם אלא דכתיב עשר תעשר את כל תבואת זרעך, כדרך שבני אדם מוציאין לזריעה

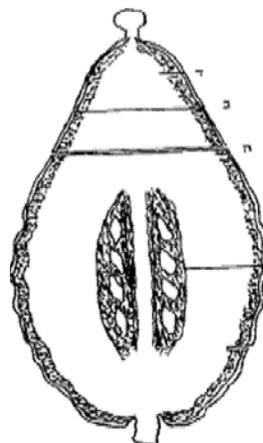
Rabbi Shimon exempts a small esrog from the halachah of ma'aser. The Gemara understands that he is of the opinion that an esrog is not considered to be a full fledged fruit until it is mature and ripe. Rabba stated that this concurs with the view of Rabbi Akiva in our Mishnah, who holds that an unripe esrog (בוטר) may not be taken for the mitzvah.

Abaye challenges this assertion of Rabba. He points out that Rabbi Shimon might have only voiced this opinion regarding ma'aser, that an unripe esrog does not have ma'aser removed on its behalf because it does not qualify for the Torah's requirement of being "produce which is used for seed." An unripe esrog does not yield a viable seed. However, it could be that Rabbi Shimon could agree with Rabbanan that an unripe esrog is adequate to be הדר.

According to this Gemara, the standards which determine when ma'aser must be offered differ between Rabbi Shimon and Rabbanan. Rabbi Shimon holds that only produce which is ripe enough to produce seeds is obligated in ma'aser. Rabbanan are of the opinion that the law of ma'aser depends upon whether the produce itself is edible.

נפולא points out an explicit Mishnah in Ma'asros (1:2) which states that the obligation of מעשר is a function of when the produce can produce a viable seed. How, then, can Rabbanan argue? It must be, he explains, that Rabbanan hold that either being edible or producing seed obligate a fruit in the laws of ma'aser. If it is an edible type of fruit (i.e., apple, esrog), then this is the criteria. If it is not an edible plant (i.e., clover) it must ripen to at least one-third its growth. ■

## Daf DIAGRAM



נסדק ע"פ תוספות ד"ה אי נסדק

KEY:

א - A hole penetrates into the seed chamber.

ב - A hole across the entire esrog, not entering the seed chamber (see תד"ה אי).

ג - The esrog is חסר, without the hole traversing the entire fruit.

ד - Some say that a hole across the esrog refers to it simply completely crossing the skin layer.

ה - Some say (בית יוסף ר"ן) according to

that a hole across the esrog is when the hole depletes the fruit.

# HALACHAH Highlight

## Using an Esrog bitten by a mouse

איתמר אתרוג שנקבוהו עכברים אמר רב אין זה הדר איני והא ר' חנינא מטביל בה ונפק בה

It was stated: [Regarding] An esrog that was punctured by mice: Rav ruled that it is not beautiful. Is that so? R' Chanina would dip his esrog and [eat it and still] fulfill the mitzvah!

The Gemara<sup>1</sup> states that one who eats a food that was previously nibbled by a cat or mouse will forget his learning. A simple reading<sup>2</sup> of the Gemara would lead one to conclude that once a cat or mouse bit into a food the entire piece becomes prohibited and not just the section where the cat or mouse actually bit into the food. Thus, Rabbeinu Yosef ben Moshe<sup>3</sup> reports that his rebbi, Rabbeinu Yisroel Isserlin (author of Terumas HaDeshen) would not eat meat nibbled by a cat, nor would he give his children even part of a loaf of bread if a mouse had bit into it.

Rav Avrohom Dovid Wahrman<sup>4</sup> disagrees and maintains that only the part of the food the cat or mouse bit into must be removed but the rest of the food is permitted. He cites our Gemara as support for this position. Rav stated that an esrog bitten into by a mouse is not הדר. This indicates that it is acceptable for the mitzvah although it may not be ideal. According to the strict opinion, once a mouse bit into the esrog it is prohibited for consumption and the Gemara previously ruled that an esrog must be edible to be used for the mitzvah<sup>5</sup>.

# REVIEW and Remember

1. Does a puncture disqualify an esrog from use for the mitzvah?  
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2. Is a round esrog valid for use for the mitzvah?  
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3. Why does an esrog nibbled by a mouse become invalid for use for the mitzvah?  
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4. Why, according to R' Yehudah, must the sukkah be constructed from the four species?  
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Therefore, concludes Rav Wahrman, it must be that the untouched part of the esrog remains permitted for consumption and as a result remains valid for use for the mitzvah.

Rav Yitzchok Elchonon Spektor<sup>6</sup> disputes the proof from our Gemara. He suggests that something that is inedible only because of רוח רעה is permitted for use for the mitzvah. It is only an esrog that is inedible because of an outright prohibition that would become disqualified for use for the mitzvah. ■

1. גמ' הוריות יג
2. ע' שו"ת דברי חיים ח"ב יו"ס סי' ס' שכ"כ
3. ספר לקט יושר יו"ד עמ' ו
4. ספר מילי דחסידותא על ספר חסידים (צוואת ריה"ח סי' נ')
5. גמ' לעיל לה
6. שו"ת עין יצחק אר"ח סי' כ"ד וע"ע שו"ת משנה הלכות ח"ג סי' ס"א וספר שמירת הגוף והנפש סי' ט"ז ■

# STORIES Off the Daf

## The hole in the Esrog

ניקב נקב מפולש במשהו

The esrog represents a person's heart. As we see on today's daf, the loss of the flesh of the esrog is only irredeemable when the hole pierces the fruit all the way through. As long as a person knows that his failings, his "holes," do not penetrate to his essence, he will still be motivated to change his ways.

Once, just before Sukkos, Rav Yisroel of Ruzhin, ז"ל, arrived at a certain town and all of the Jewish residents turned out to greet him. Among them was a certain "free-thinker" who was careless about mitzvah observance and

liked to ridicule gedolim whenever he could.

Thinking that the arrival of the renowned Rebbe of Ruzhin would provide ideal opportunity for mischief, he decided to join the others. Just as he joined the crowd surrounding the Rebbe, Rav Yisroel began to tell a story:

"Once there was a great king who owned a very precious watch which was set with priceless gems. It kept perfect time, and it was always with him. One day, the king decided to travel, and he entrusted this prized possession to a favored nobleman. Before leaving, he warned the man: 'Make sure to guard it with your life!'

"After the king set out, the nobleman just couldn't resist. He took the watch out of its case and began to play

around with it. Suddenly, it slipped from his hands, fell, and broke."

The Rebbe then cried out, "Oy! The king's watch! How can I return it to him this way?! What will the King say! How will I stand before Him!"

At this, the "free-thinker" fainted dead away!

Over his inert form, the Rebbe pronounced: "This man has fainted because he believes that his life, like the watch, cannot be repaired. But the truth is that this is what the straight-spined lulav comes to teach us: even though we've just passed through Yom Kippur and admitted our guilt for our many sins, we can still straighten ourselves out. We are not like the nobleman in the story! We can still repair all that we have destroyed!" ■

