

OVERVIEW of the Daf

1) Clarifying R' Yehudah's opinion (cont.)

Rava concludes demonstrating how he knows that ivy and bark are considered part of the lulav tree.

The Gemara unsuccessfully questions whether R' Yehudah really stated, as quoted in the Baraisa, that סכך must be made from the four species.

2) Binding the lulav

A Baraisa records a slightly different version of the incident mentioned in the Mishnah regarding the way the men of Yerushalayim tied their lulavim.

Two disagreements between Rabbah and Rava are presented concerning the correct way to bind a lulav.

Rava attempts to prove his principle that taking one object with another is an acceptable method of taking. He succeeds on the second attempt to prove this principle.

Two more disagreements between Rabbah and Rava concerning the principle of מין במינו אינו חוצץ.

3) Smelling items on Shabbos

Rabbah rules that it is prohibited to smell the הדס used for the mitzvah, although it is permitted to smell the esrog.

Rabbah rules that throughout the year it is prohibited on Shabbos to smell a הדס attached to the tree, but it is permitted to smell an esrog attached to a tree.

4) Taking the Four Species

Rabbah rules that the lulav is taken in the right hand and the esrog in the left.

R' Yirmiyah and R' Zeraikah discuss the reason the brachah only mentions the lulav.

5) **MISHNAH:** The Mishnah records different opinions regarding the appropriate part of Hallel when the lulav is shaken.

6) Clarifying the Mishnah

The Gemara explains how the Mishnah arrived at the topic of shaking the lulav.

7) Waving

A Mishnah in Menachos describes the correct method of waving a korban.

Two interpretations of the meaning of the waving are presented. ■

Gemara GEM

The role of the Jew in the world

למי שהשמים והארץ שלו

Rabbi Yochanan explained that one waves them...in acknowledgement of Him to Whom are heaven and earth. In Eretz Yisrael they taught... He waves them...in order to restrain harmful winds, and up and down in order to restrain harmful dews.

When the Arba Minim are waved about, its movement is designed to counter the threatening forces which undermine our existence. R' Chaim Korb, zt"l, explains that the "damaging winds" which must be diminished refer to the enemy forces which attack us and deny our right to live and survive. Dew is desirable and necessary. Rashi points out (Devarim 32:1) that dew is something in which everyone rejoices. The "harmful dew" which must be stopped refers to the seemingly pleasant and friendly welcome which we sometimes enjoy in our host countries in the exile. It is not that we wish for the hospitable conditions to end, but we must be aware that the relaxed religious atmosphere which accompanies such conditions must be identified for the danger which they represent. This is why the waving about of the species is effective only when the four species are bound together. As the Midrash expounds, each of the four kinds correspond to a different category of Jew. When all are taken together, this symbolizes Jewish unity. This is the formula for triumph over all types adversaries.

The Gemara (Sukka 55a) ascribes the total of seventy bullocks which were brought as part of the musaf offerings of Sukkos as paralleling the seventy nations of the world. The one bullock which is then offered on Shmini Atzeres corresponds to the one Jewish nation. The message is that although many of the world's inhabitants have often mistreated us, we are concerned for the welfare of the world at large. Nevertheless, world peace and prosperity are a goal of ours. Our destiny and our mission remains distinct, however, and we therefore have our own festival to commemorate our unique role in the world. On Shmini Atzeres we bring the single bullock to celebrate our private day with Hashem. ■

Daf DIAGRAM

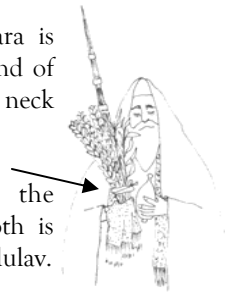
לא לינקיט איניש הושענא בסודרא

א

Rashi explains that the Gemara is speaking about wrapping the end of the shawl worn around the neck around one's hand

ב

explains that the problem is only when the cloth is taken and wrapped around the lulav.



HALACHAH Highlight

Taking the Lulav Before Davening

והיכן היו מנענים בהודו לה' תחילה וסוף

Where did they shake [the lulav?] At the beginning and end of "Hodu."

Rav Yosef Karo¹ cites this Mishnah as support for the position of Rabbeinu Yaakov Ba'al HaTurim² that although the mitzvah of lulav can be performed any time during the day, the ideal time to fulfill the mitzvah is during Hallel. The proof is derived from the Mishnah's response that the shaking of the lulav was performed during Hallel, thus indicating that this is the primary time to fulfill the mitzvah. Rav Yechezkel Michel Epstein³ challenges this ruling. How can Rabbeinu Yaakov Ba'al HaTurim and Rav Yosef Karo write that the primary time to perform the mitzvah is during Hallel when they previously wrote that זריזים are quick to perform the mitzvah in the morning after sunrise⁴? It is evident from Rav Epstein's question that it is preferable to perform the mitzvah of lulav as early as possible. This is also the opinion of Rav Avrohom Avli Gombiner⁵ citing a quote of the Arizal that he would make the brocha on his lulav before he went to shul so he could perform the mitzvah in the sukkah.

Rav Moshe Shternbuch⁶ challenges the practice of performing the mitzvah at home in the sukkah before davening, because the shaking of the lulav during Hallel is supposed to be a continuation of the mitzvah. Therefore, there should not be such a long delay between the fulfillment of the mitzvah, at

REVIEW and Remember

1. What is the significance that the הדס is a type of cedar?

2. Does the placement of the binding make any difference?

3. Why is it permitted to smell an esrog used for the mitzvah but prohibited to smell the הדס?

4. What is accomplished by waving items back and forth as well as up and down?

home in the sukkah, and the waving of the lulav during Hallel, which takes place later. The reason the Arizal made the brachah before davening was to be able to recite the brachah in the sukkah, but the primary time to recite the brachah is after Shemone Esrei. Nowadays, concludes Rav Shternbuch, when many Shuls have a sukkah, the ideal way to fulfill the mitzvah is for people to go out to the sukkah before Hallel and recite the brachah there and then return inside for the recitation of Hallel with the additional shaking of the lulav. ■

1. ב"י או"ח סי' תרנ"ב ד"ה ומ"ש ועיקר
2. טור או"ח סי' תרנ"ב
3. ערוה"ש שם סע' ג'
4. ע' בב"י שם ד"ה ומ"ש שמצותו מעלות השחר כ"כ דעיקר זמן המצוה אינה אלא משתנן החמה ע"ש
5. מג"א שם סק"ג
6. מועדים וזמנים ח"ב סי' קט"ז ■

STORIES Off the Daf

Waving the Lulav

אמר רבי יוסי ברבי חנינא מולך ומביא כדי לעצור רוחות מעלה ומוריד כדי לעצור טללים רעים

Rav Yechezkel Abramsky, zt"l, once asked: "How does waving the lulav stop the bad winds from blowing and the harmful dew from falling?"

He explained, "Waving the lulav in a particular direction is an expression of thanks to Hashem for all the good that He bestows upon the world from that season. Gratitude and praise to Hashem for all the good is such a strong force that it can mitigate harsh

winds and precipitation. It also causes a bounty of goodness to rain upon us instead. But it isn't the physical shaking of the lulav that can accomplish this—it is the intention one has while doing the shaking!"

During World War I, the Chofetz Chaim, zt"l, was exiled to a distant Russian town along with the rest of his yeshiva. As Sukkos approached, the Jews of that area tried their best to procure a set of the ארבע מינים, but no one succeeded. On the festival itself, one person finally managed to obtain what was clearly a sub-standard set. The fortunate man hurried to the Chofetz Chaim to offer the gadol the very first opportunity to make a blessing on the

ארבע מינים.

The Chofetz Chaim held them with obvious pleasure but would not shake them. When asked why, he explained: "Every year, everyone here is accustomed to doing the נענועים, but this year it is obviously impossible. We all need to share this precious lulav, and it is so frail that if everyone were to jostle it, it would be destroyed. Imagine what distress the rest of the people here would feel if I shook the lulav and they could only watch, knowing that they wouldn't be able to take the liberty for fear of rendering it posul for the others? The נענועים are only a custom. Causing another Jew's distress is an outright איסור דאורייתא!" ■