

OVERVIEW of the Daf

1) Waving (cont.)

R' Yosi bar Avin or R' Yosi Bar Zevila infer from one of the interpretations for the waving that the residual part of a mitzvah has the capacity to prevent tragedy.

Rava stated that the method of waving used for korbonos is the same method used for the lulav.

One should not make statements to incite Satan while waving the lulav.

2) MISHNAH: The Mishnah discusses the timing of the Mitzvah of Lulav.

3) Interrupting a meal to fulfill a mitzvah

The Gemara notes a contradiction between the inference of our Mishnah that one must interrupt a meal to fulfill the Mitzvah of Lulav with a Baraisa that rules that it is not required.

R' Safra resolves the contradiction.

Rava questions the premise of the original question and offers a different contradiction to be resolved by R' Safra.

R' Zeira rejects Rava's suggested contradiction and reinstates the original contradiction and answers Rava's objection.

He demonstrates from the language of the Mishnah that his interpretation is correct.

4) MISHNAH: The Mishnah presents details regarding the correct way to recite Hallel.

5) One reciting a brachah for another

A Baraisa rules that a son, slave or woman may recite a brachah for an adult male but he should be cursed for not knowing how to recite brachos for himself.

Rava derives six halachos from the way Hallel is recited.

6) Listening is like responding

R' Chiya bar Abba, upon inquiry, ruled that one who listened to a brachah and did not respond has nonetheless fulfilled his obligation.

The Gemara presents the source for the principle that listening is like responding.

7) Correct reading

Rava rules that words 'ברוך הבא בשם ה' must be read together. ■

REVIEW and Remember

1. When is the correct time to fulfill the mitzvah of lulav and estrog?

2. Why does a person who has his wife or child read Hallel for him deserve to be cursed?

3. What is the source for the principle of שומע כעונה?

4. Why should a person be careful not to pause between the words ברוך הבא and the words 'בשם ה'?

Distinctive INSIGHT

The Mitzvah of Shaking the Lulav guarantees financial success

שירי מצוה מעכבין את הפורענות, שהרי תנופה שירי מצוה היא ועוצרת רוחות וטללים רעים

Rabbi Yosi bar Avin, or, some say, Rabbi Yosi bar Zevila, said that even the peripheral aspects of a Mitzvah prevent calamities, for the waving is obviously a peripheral part of the commandment, and yet it shuts out harmful winds and harmful dews.

HaRav Yosef Dov Soloveichik, zt"l, explains that the discussion in this Gemara can be interpreted based upon two different perspectives of how to consider our service of Hashem. In understanding one's obligation to serve Hashem, we are motivated by the overwhelming greatness of the Creator (רוממות הבורא). In contrast, we are terribly humbled and broken by contemplating the frailty of man (שפלות האדם), and we are driven to serve the Holy One, blessed be He, by realizing that all else is futile.

On 37b, Rabbi Yochanan emphasized the exalted and praiseworthy Name of Hashem. We wave the four species to the four directions and up and down to glorify the One Who encompasses the heavens and earth.

Rabbi Yosi b. Rabbi Chanina explained that the focus of our worship is on the realization of man's lowly status. Consequently, we wave the four species to beg that Hashem not bring upon us harmful and damaging winds, and that He spare us from the rains and heavy snow, against which we are defenseless.

These two approaches toward understanding our role in performing Torah and Mitzvos are both essential. They enhance each other to create a fully developed outlook. We find these two themes in parallel in several other contexts. The structure of our daily prayer service places the reciting of Shema before the Amida. Krias Shema represents the recognition of the awesome greatness of G-d, which is followed by the Shemoneh Esrei, where we highlight our utter dependence upon Him for our every need.

During the season of Tishrei, with its holidays, we find this same theme reinforced. On Rosh Hashana we recognize how each person passes before Hashem for judgment, as sheep passing individually before their Shepard. We bow in submission due to our physical existence and enter into an ethereal world of faith and prayer. The theme of G-d's name is later highlighted, as we call out שמע ישראל at N'eela on Yom Kippur.

Finally, this dual-natured theme is found within the celebration of the holiday of Sukkos and Shemini Atzeres. We celebrate the pouring of the water libations throughout the

HALACHAH Highlight

Shaking the Lulav

ואמר רבא וכן בלולב ופרש"י מוליך ומביא מעלה ומוריד

And Rava said the same [method of waving] is used for the lulav. Rashi explains that it was waved back and forth, up and down.

Rav Yom Tov ibn Asvilia¹ cites the opinion of some Geonim who maintain that the back and forth, up and down is the waving mentioned by Chazal and there is no requirement to cause the leaves of the lulav to rustle. Ritva, however, disagrees because the Gemara earlier² writes that the lulav must be a tefach larger than the hadasim and aravos in order to be able to shake it. If the only requirement is to move the lulav back and forth, up and down, why would it be necessary for the lulav to be larger? Therefore, in addition to the back and forth movement, the leaves must be rustled. Rav Yosef Karo³ rules in accordance with the Geonim. He writes that it is only required to move the lulav back and forth. Rav Moshe Isserles⁴ follows the opinion of Ritva and writes that the leaves should rustle with each movement back and forth.

Accordingly, Rav Yaakov Ettlinger⁵ writes that one should avoid the use of a lulav whose top is covered with red fibers called "kara" because it prevents the leaves from rustling. This is consistent with the ruling of Rav Dovid HaLevi⁶ who writes that one should be careful when binding the lulav to make sure that the leaves will not be prevented from rustling. Rav Chaim Falagi⁷ writes that the opinion of Rav Ettlinger is foreign to Sephardim who follow the ruling of Shulchan Aruch and do not require the leaves to rustle. Furthermore, they consider these lulavim as preferable because the presence of the "kara" assures that the top leaf is closed. Others⁸, on the other hand, discourage the use of a lulav with "kara" because one is not able to examine whether the תיומת is split. ■

1. ריטב"א לח ד"ה אמר רבא
2. גמ' לעיל לב
3. שלחן ערוך סי' תרנ"א סע' ט'
4. רמ"א שם וע' בספר יראים מצוה תכ"ב ופירוש התועפות ראם ס"ק ל"ג דנענוע הלולב הוי פאר המצוה
5. ביכורי יעקב סי' תרמ"ה סק"א
6. ט"ז סי' תרנ"א סק"א
7. ספר רוח חיים סי' תרמ"ה סק"א
8. ע"ע ספר ד' מינים השלם מילואים לדיני לולב אות י"א וי"ב ■

STORIES Off the Daf

The heart of the Lulav

שכל היום כשר ללולב

The Mekor Chaim, zt"l, writes that lulav is a conjunction of two Hebrew words: "לו לב – he has a heart." Who is like the lulav? The person who takes another Jew's troubles to heart, who devotes his entire self to showing consideration for the other's needs with the same sensitivity that he would appreciate if their roles were reversed.

Rav Meir Raful, zt"l, lived in the apartment right above the famous Rav Avraham Ades, zt"l, the great scholar of Aram Tzova-Haleb who later became the Rosh Yeshiva of the famous Rehovot HaNahar of the kabbalists in the Bucharim quarter of Jerusalem. Rav Raful once related the story of his aliyah to Jerusalem in the very difficult year of 1923:

"Work was scarce, money was hard to come by, and the barest necessities

were difficult to secure. On many occasions, Rav Avraham would hire me to do a chore and pay me more than double the regular cost of the job. When I would protest such a lavish display of generosity, Rav Avraham would say, 'The Torah teaches that we must love the convert. Those who have moved up to Jerusalem with such self-sacrifice are certainly included in this mitzvah.'

"This happened a number of times. One erev Sukkos, I was penniless and could not even afford vegetables for the holiday. I wandered through the streets seeing people buying various foods in honor of the coming yom tov and all I could do was cry. I felt invisible; no one even noticed my pain.

"Suddenly, the Rav passed by and called, 'Meir, Meir! Come here!'

"I went over to him, and he said, 'Come to my house. I want to work out how much I owe you.'

"I don't understand,' I said. 'Not only do you not owe me a penny, but every time you've paid me, it was at least double the going rate!'

"The Rav nevertheless insisted that I come with him, saying that he must owe

me something. When we got there, he handed me money over my loud objections. He then ushered me out of the house, instructing me to go and buy what I needed for yom tov. It was only twenty-five grush, but he lightened my heart so much that it felt like twenty-five coins of gold! ■

(Distinctive Insight...continued from page 1)

seven days of the holiday. We do so to ask that the rains of the coming season be blessed and that we succeed in our financial pursuits. We also offer seventy bullocks, which correspond to the seventy nations of the world. Each of these commemorates man's physical nature and his dependent status. Yet, Shemini Atzeres is a unique day designed for Bnei Yisrael to appreciate their special relationship with Hashem. The number "8" represents a level which is beyond nature (Maharal, Hirsch). This is a moment when the רוממות הבורא can be marked and felt. It is therefore most appropriate that we have Simchas Torah coincide with this time of year, when the completion of Devarim and the beginning of Bereshis can be read and studied in this context. ■