

OVERVIEW of the Daf

1) The Brachos on lulav and sukkah (cont.)

A Baraisa is cited that rules that the brachah is recited on the sukkah only one day. This contradicts R' Yochanan's statement that the brachah is recited all seven days.

The Gemara defends R' Yochanan by noting that this issue is a dispute between Tannaim, and there are Tannaim R' Yochanan can follow.

2) The brachah on Tefillin

Relevant to the previous discussion, a Baraisa was cited that presents the dispute between Rebbi and Chachamim as to whether the brachah on Tefillin is recited once a day or each time the Tefillin are donned.

Abaye rules according to Rebbi who maintains that a bracha is recited each time the Tefillin are donned. Rava rules in accordance to Chachamim who ruled that the brachah is recited only once a day, in the morning.

An alternative report regarding Rava's position is presented.

The Gemara concludes that we make a brachah on the sukkah all seven days in accordance with the position of Rebbi.

Additional practices regarding the recitation of the brachah on Tefillin are recorded.

3) The brachah on lulav

R' Yehudah in the name of Shmuel, and R' Yehoshua ben Levi dispute whether the brachah on lulav is recited all seven days or just the first day.

Additional opinions regarding this dispute are presented.

The Gemara digresses with a discussion regarding the brachos recited when lighting the Chanukah menorah.

4) The Brachos on sukkah

A Baraisa discusses the brachos recited on the sukkah.

R' Ashi reports that R' Kahana did not recite shehecheyanu when building the sukkah, rather he waited to recite the brachah until he recited Kiddush.

5) Reciting brachos on numerous mitzvos

A Baraisa records a dispute between Chachamim and R' Yehudah regarding the proper practice for making brachos when one has numerous mitzvos to perform.

R' Zeira rules like R' Yehudah that a separate mitzvah is recited for each mitzvah.

The reason for R' Yehudah's position is identified.

A second teaching from R' Zeira is presented.

6) Use of the esrog and sukkah after the mitzvah

R' Yochanan rules that one may use the esrog on the eighth day whereas the sukkah may not be used on the eighth day. Reish Lakish disagrees and rules that the esrog may even be used on the seventh day. The point of dispute is whether the esrog was set aside for the day or only for the mitzvah.

The opinions are unsuccessfully challenged.

Additional views regarding the use of the esrog are recorded.

(Overview...continued on page 2)

Gemara GEM

Listen now and listen later

אם שמוע בישן תשמע בחדש

The posuk states (Devarim 28:1): "And it shall be that if you listen (שמע תשמע) to the voice of God, your Lord, to observe to perform all His commandments..."

The double expression at the beginning of the posuk verse is interpreted to mean: "If you listen, then you will hear." The first step in attaining Torah, and understanding it is when a person displays a willingness to lend his ear to listen to his teachers and instructors. When a person is receptive to the words of Torah, he is in a position to grow and thrive in the realm of holiness and spiritual pursuits.

Alshich explains that in the future, Hashem will instruct Torah in a manner of revelation which will be even greater than the experience at Har Sinai. While at the foot of the mountain, the Jews at that time were very reluctant, and they cried to Moshe (Shemos 20:19): "You (Moshe) should speak to us, and we will listen, and let God not speak to us, for we are afraid lest we die." In the future, however, Hashem will speak and teach Torah directly, and we will be able to listen without the fear of death. This is a level at which the soul enjoys great satisfaction, and it is something for which every pious person davens.

The verse informs us that "if you wish to listen" and to merit to hear directly from Hashem in the future, then you should now "listen to the voice of Hashem." One who attunes his ear to hear the word of Hashem and to listen to the mitzvos from his teachers and rabbis already now, in this world, is the person who will merit the wonderful satisfaction of having his soul enjoy the spiritual benefits in the World-to-Come.

Furthermore, not only will the person earn this merit for the future, but he will also reap benefits in this world, as the verse continues: "Hashem will make you supreme over all the nations of the earth." Notwithstanding, the main reward is that which remains in store for the World-to-Come. ■

REVIEW and Remember

1. When is the earliest time to make shehecheyanu on the sukkah?

2. How can we say the word וצונו on a Rabbinic mitzvah?

3. Explain: לכולי יומא אתקצאי.

4. Why is it inappropriate to promise to give something to a child and then not give it to him?

HALACHAH Highlight

Making a brachah on Tefillin after going to the bathroom

וכי איצטריך זימנא אחרינא עייל לבית הכסא ונפיק ומשי ידיה ומנח תפילין ומברך

And if he [Rava] needed to go to the bathroom another time he would enter the bathroom, come out, wash his hands, don his Tefillin and make a brachah.

Rav Avrohom Avli Gombiner¹ explains in the name of Rav Yoel Sirkis and Rav Moshe Isserles that the reason one must make a new brachah on his Tefillin when coming out of the bathroom is that there is a prohibition against wearing Tefillin while in the bathroom. Therefore, the prohibition constitutes an interruption in the mitzvah, which thus necessitates a new brachah. Rav Gombiner challenges this explanation and suggests that Rava's practice of making a new brachah when coming out of the bathroom may not be related to the prohibition against wearing Tefillin in the bathroom, but is the result of the interruption in the mitzvah of Tefillin while walking to the bathroom. In the time of Chazal, bathrooms were located out-

side of town and it took time to walk to and from the bathroom. Therefore, it was the time without Tefillin that created the interruption that necessitated the new brachah, and not the prohibition against wearing Tefillin while in the bathroom.

Rav Shmuel Vosner² cites our Gemara as proof to the explanation of Rav Gombiner. Our Gemara equates the halachos of removing Tefillin to go to the bathroom with the halachos of interrupting one's sitting in the sukkah from one day to the next. According to Rav Sirkis and Rav Isserles, who explain that it is the prohibition against wearing Tefillin in the bathroom that necessitates a new brachah there is no comparison to the case of sukkah, which does not involve a prohibition. If, however, the reason is as Rav Gombiner explains, i.e. the extended time interrupting the mitzvah, the cases of Tefillin and sukkah could be considered parallel.

Mishnah Berurah³ does not follow the opinion of Rav Gombiner, and he rules that when one removes his Tefillin to enter the bathroom he must make a new brachah when he dons his Tefillin after coming out of the bathroom. ■

1. מגן אברהם סי' כ"ה ס"ק כ"ב
2. שו"ת שבט הלוי ח"ט סי' ג'
3. משנה ברורה סי' כ"ה ס"ק מ"ז ■

STORIES Off the Daf

The empty vessel

בא וראה שלא כמדת הקב"ה מדת בשר ודם מדת בשר ודם מחזיק אבל מדת הקב"ה מלא מחזיק ריקן אינו מחזיק ריקן מלא מחזיק ריקן אינו מחזיק

On today's daf we find the following comment: "See how different God is from a mere human. As far as a person is concerned, only an empty vessel can be filled. One that is already full cannot be filled further. But as far as God is concerned, that which is already full can be filled, but an empty vessel cannot be made full."

The Ben Ish Chai, זת"ל, once spoke about a wealthy man who approached his local Rav for a letter of introduction because he planned to travel and wanted to be received in a way that befit his stature wherever he went. After a short interview, the Rav was not inclined to fulfill the man's request. It was clear that, despite his wealth, he was hardly a

scholar and was really undeserving of the honor he sought. Not wanting to deny the man's request, but also not willing to misrepresent the man to another talmid chacham, the Rav consented to provide a short, cryptic note designed to take him down a peg: "If you wish to know the worth of the bearer of this document, heed what I say. If this man had lived in the time of Elisha the prophet and had stood before the wife of Ovadia, the oil would have kept on flowing!"

Unfamiliar with the reference to sefer Melachim, the ignoramus rejoiced. What could be better than being compared to a great prophet! When he arrived at his destination, he proudly handed his "approbation" to the local Rav. Much to his chagrin, the Rav seemed completely unaffected.

The visitor asked, "Have you read the letter?"

"Oh yes," responded the Rav. "I understood it perfectly well."

"What does it mean, then?" the visitor asked impatiently.

"The wife of Ovadia had a vessel

filled with oil, and Elisha the prophet blessed the vessel so that it would continue to overflow with oil as long as there was another empty vessel to be filled. Apparently, your Rav feels that, had you been there, your emptiness of Torah knowledge would have kept the oil flowing indefinitely!" ■

(Overview...continued from page 1)

Two additional rulings from R' Zeira are presented.

The Gemara reports that Rav and R' Assi dispute the same point as did R' Yochanan and Reish Lakish.

Abaye and Mereimar dispute when the esrog becomes permitted for use in חנוך לארץ and the Gemara rules like Abaye that it becomes permitted on the ninth day.

7) Shmini Atzeres in the Diaspora

Rav ruled that Shmini Atzeres in the Diaspora is treated like the seventh day for sukkah and like the eighth day regarding the brachah, whereas R' Yochanan ruled that it is like the eighth day for both matters.

The Gemara begins to qualify the dispute. ■