

This month's Daf Digest is dedicated  
l'ilui nishmas Yisrael Tzvi ben Zev, Mr. Israel Gotlib of Antwerp and Petach Tikva, 24 Av.  
Yosef ben Chaim haKohen Weiss, Mr. Joseph Weiss 8 Elul &  
Rivke Yenta bas Asher Anshel, Mrs Yenta Weiss 13 Elul  
By the Weiss family, London, England

## OVERVIEW of the Daf

### 1) A lulav with a severed top (cont.)

R' Pappa refutes the challenge to R' Huna's ruling concerning a lulav with a split top.

### 2) A curved lulav

Rava and R' Nachman issue rulings related to a curved lulav.

Rava rules that a lulav that has leaves on one side is invalid.

### 3) A lulav with torn or separated leaves

R' Pappa defines the terms "torn" and "separated."

### 4) A split twin-leaf (תיומת)

R' Pappa questions whether a split twin-leaf invalidates the lulav.

Two versions of the response from R' Yochanan in the name of R' Yehoshua ben Levi are recorded.

### 5) Binding the top of the lulav

A Beraisa cites the source of R' Yehudah's ruling that if the leaves of the lulav are spread apart they should be bound together.

The Gemara digresses to identify the exact species of תמרים.

### 6) ציני הר ברזל

Abaye qualifies the Mishnah's lenient ruling regarding ציני הר ברזל. This qualification is supported by a Beraisa.

A second version of the above clarification is presented.

R' Meryon in the name of R' Yehoshua ben Levi identifies ציני הר ברזל.

### 7) The length of the various species

R' Yehudah in the name of Shmuel gives the minimum lengths of the lulav, hadas and aravah.

R' Parnach in the name of R' Yochanan presents an alternative minimum length of the lulav.

The Gemara unsuccessfully challenges both positions.

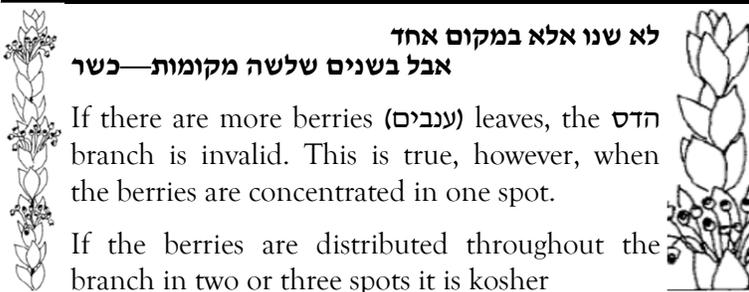
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## Daf DIAGRAM

לא שנו אלא במקום אחד  
אבל בשנים שלשה מקומות—כשר

If there are more berries (ענבים) leaves, the הדס branch is invalid. This is true, however, when the berries are concentrated in one spot.

If the berries are distributed throughout the branch in two or three spots it is kosher



## Distinctive INSIGHT

*A lulav long enough so it can be waved about*

אימא וכדי לנענע

Meiri points out that the description of the length of the lulav is that it needs to be three tefachim tall plus and additional tefach in order to be shaken about. The very fact that it is measured in terms of it needing to be shaken indicates that the waving about of the ארבע מינים is an essential aspect of the mitzvah. This seems to prove that those who hold that shaking the lulav and esrog is not essential are mistaken.

Nevertheless, Meiri answers that it could be that the Gemara merely expresses the full four tefach length of the lulav in terms of shaking it, but that the truth is that one fulfills his obligation simply by picking up the מינים even without shaking them.

Avnei Nezer (O.C. #39) writes that although a person may, in fact, fulfill his obligation by simply picking up the מינים, we still need that the specimens be capable of being shaken. As Rebbe Zeira says (Yevamos 104b), "כל הראוי לבילה" —if the potential is there to do the mixing of the oil in the flour, the actual mixing is not essential." Here, too, as long as the lulav is potentially long enough to be waved about, the actual waving is not critical.

Chasam Sofer also explains that the fourth tefach height of the lulav is a function of a שיעור which is necessary, and שיעורים are Halacha l'Moshe MiSinai. ■

## REVIEW and Remember

- Which direction is a natural curve for a lulav?  
\_\_\_\_\_
- What are ציני הר ברזל?  
\_\_\_\_\_
- What is the minimum length of the lulav (two opinions)?  
\_\_\_\_\_
- What is a הדס שוטה?  
\_\_\_\_\_

# HALACHAH Highlight

## "K'nepel"

והתניא לולב כפוף... עקום דומה למגל... פסול

*But wasn't it taught in a Beraisa: A lulav that is bent ... or curved like a sickle is invalid.*

**R**advaz<sup>1</sup> explains that bent and curved both refer to where the upper leaves of the lulav are bent or curved. The difference between the two cases is that a curved lulav bends but straightens up after the curve whereas a bent lulav never straightens up after the bend. This explanation is consistent with Ran's ruling that if the middle leaf is bent, even a little, the lulav is invalid<sup>2</sup>. The reason is that we treat the top of the lulav the same as the top of the esrog where even slight imperfections disqualify the esrog from use. Rabbeinu Yeruchum<sup>3</sup> and Rosh<sup>4</sup> disagree and maintain that a bent lulav is one where the shidra - backbone of the lulav is bent. Furthermore, Rosh writes that he loves using a lulav whose middle leaf is bent because the leaves do not split and one can be certain that the middle-leaf is intact.

Shulchan Aruch<sup>5</sup> rules leniently like Rosh and writes that a bent lulav is disqualified only if the shidra is bent but if only the leaves are bent it is valid. The Elya Rabba<sup>6</sup>, however, cites Radvaz and the Bach who maintain that the strict ruling of Ran should be followed. Elya Rabba then proceeds to suggest that when Ran writes that a bend in the middle leaf will invalidate the lulav even if the bend is slight he was not being precise and he meant that it is bent significantly. This is explained by some<sup>7</sup> to mean that the lulav remains valid if it is bent in the shape of a ן; a more pronounced bend would be necessary to invalidate the lulav. ■

(Overview...Continued from page 1)

A Beraisa records a dispute between Tanna Kamma and R' Tarfon regarding the minimum lengths of the three species.

Rava challenges R' Tarfon's statement.

R' Dimi presents an alternative explanation of R' Tarfon's position but this explanation is also successfully refuted.

Ravin presents an acceptable explanation of R' Tarfon.

8) **MISHNAH:** The halachos of the הדס are presented.

9) **The identity of the ענף עץ עבות**

The Gemara identifies the exact species referred by the Torah as ענף עץ עבות.

Two Beraisos describe the necessary characteristics of a valid הדס.

10) **עבות**

R' Yehudah and R' Kahana disagree whether עבות requires three leaves in each cluster or even a pair of leaves with a third leaf on top is sufficient.

The Gemara relates that different Rabbi's had different preferences regarding this issue.

11) **A הדס whose leaves fell off**

A Beraisa cites a ruling regarding a הדס whose leaves fell off.

The Gemara notes that the Beraisa seems to be contradictory. ■

1. שו"ת הרדב"ז ח"ד סי' ש"ל
2. ר"ן יד. ד"ה נקטם
3. ר' ירוחם נ"ח ח"ג
4. שו"ת הרא"ש כלל כ"ד סי' י'
5. אור"ח סי' תרמ"ה סע' ט'
6. אליה רבא סי' תרמ"ה סק"ח
7. ע' ספר ארבעת המינים למהדרין עמ' נ"ט, וספר הלכות חג בחג ארבעת המינים עמ' ע"ה ■

# STORIES Off the Daf

## כופרא תמרין

כפות תמרין (ויקרא כג) ... אמר ליה רבינא לרב אשי ממאי דהאי כפות תמרין דלולבא הוא? ואימא כופרא אמר אביי (משלי ג) דרכיה דרכי נועם וכל נתיבותיה שלום כתיב...

**O**n today's daf, the term כפות תמרין is defined by a process of elimination. Abaye rejects the proposition that the כופרא, a lulav whose spine and leaves have hardened somewhat and been rendered prickly, can be used for the arba minim.

Rav Yissachar Dov of Belz, זת"ל, was always careful to infuse all his interactions with other Jews with genuine love. He felt

that the only effective way to reach out to estranged Jews and draw them back to Torah observance was through gentle and pleasant re-direction and education. However, one of the Belzer Rebbe's most prominent Chassidim was known to be a terribly harsh and judgmental person.

One day, the Rebbe approached this chassid and tried to explain the error of his ways. "Abaye's proof that the arba minim cannot include the prickly כופרא as a lulav is based on the verse, 'The Torah's ways are pleasant, and all her paths are peace.' (Mishlei 3:17)"

The Rebbe explained, "This means that even the most beautiful lulav is disqualified if it pricks! Kal v'chomer that we should avoid jabbing at others in righteous indignation with painfully sharp

words. Quite the contrary; the only way to achieve Hashem's purpose is through gentle and loving persuasion."

Sometimes, however, even gentle methods fail to bring positive results. Rav Naftali Amsterdam, זת"ל, once asked his mentor, Rav Yisroel Salanter, זת"ל, how to overcome the natural tendency to become frustrated when a wayward Jew refuses to accept moral correction.

Rav Yisroel answered, "Chazal said that the words of a person with fear of heaven are heard. This means that if the person offering gentle rebuke is being ignored, the one doing the talking must lack **יראת שמים**. Why, then, should he be frustrated with his friend? Let the speaker instead direct his anger toward himself for lacking the requisite fear of Heaven!" ■

