

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) Correct reading (cont.)

Rava rules that the words **יהא שמייה רבא מברך** must be read together.

R' Safra disputes both of Rava's rulings.

2) Reading Hallel

A Baraisa taught that Rabbi repeated some pesukim in Hallel and R' Elazar ben Parta repeated even more pesukim.

Abaye explains which pesukim were repeated by R' Elazar ben Parta.

Abaye explains that the Mishnah's ruling concerning the brachah of Hallel applies only for the brachah that follows Hallel but everyone agrees that one should make a brachah before reading Hallel.

The Gemara explains how we know that the word **עובר** means "before."

3) MISHNAH: The Mishnah describes the correct method of "purchasing" a shemittah esrog.

4) Clarifying the Mishnah

R' Huna states that if the seller does not wish to give the esrog as a gift, its value should be included in the purchase price of the lulav.

The reason one may not give the value of the esrog directly to the seller is the prohibition against giving shemittah money to an **עם הארץ**.

R' Sheishes notes an apparent contradiction between a

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Gemara GEM

Acquiring Shemitta fruits from an Am HaAretz

וליתב ליה בהדיא

What is wrong with giving the money for the esrog to him directly?

The Mishnah taught that if someone wishes to acquire a lulav that grew during Shemitta from an am ha'aretz, he should request that the esrog be given to him as a gift. The esrog is a fruit, and as such, a Shemitta fruit is prohibited to be purchased outright.

The Gemara begins by noting that if the am ha'aretz is unwilling to give the esrog for free, Rav Huna suggests that the price of the lulav can be artificially inflated to include the value of the esrog. The lulav, which is not a fruit, is not prohibited to be bought on Shemitta, and the am ha'aretz will receive the money he seeks from the combination of the lulav and esrog together. We, however, consider the esrog as being given as a gift.

The Gemara then asks a more basic question. Why does the esrog have to be acquired as a gift? Why is there a problem of giving the money for the esrog directly to the am ha'aretz? To this, the Gemara answers that we do not give money that has Shemitta sanctification to an am ha'aretz. If money is given in exchange for a Shemitta fruit, the transfer results in the fruit retaining its Shemitta designation, and the money also becomes sanctified. We cannot be responsible for giving an am ha'aretz money with Shemitta designation, as he most probably will not honor the restrictions which accompany it. We would be in violation of the halachah of "lifnei iver" (Vayikra 19:14).

Tosafos (**וליתב ליה**) wonders why the Gemara does not simply say that the reason we must ask for the esrog as a gift rather than buy it is due to the prohibition to do business (buy and sell) with Shemitta fruit (as taught in the Mishnah, Shvi'is 7:4). Tosafos answers that, technically, the only time the prohibition of doing business with Shemitta fruit is where the same person who collected the fruit is the one who takes the fruit to the market and sells them. If, however, a father collects the fruit, and his son sells it in the market, this is not prohibited. Still, even for another to be permitted to sell the fruit is only where he does not set up a permanent stand from where he sells, but he must change his location regularly. Additionally, Tosafos notes that it may also be prohibited to do business with Shemitta fruit even if the seller did not collect the fruit, but where he buys large volumes of fruit in order to make a sub-

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REVIEW and Remember

- Which bracha of Hallel is subject to local custom?

- What are the two ways to obtain an esrog during shemittah without purchasing an esrog?

- What quantity of produce is one permitted to gather during shemittah?

- In what three ways is an esrog treated like a tree?

HALACHAH Highlight

Making the Brachah Before the Mitzvah

אבל לפנינו מצוה לברך דאמר ר' אמר שמואל כל המצוות כולן מברך עליהן עובר לעשייתן

But beforehand [Hallel] there is a mitzvah to make a brachah as R' Yehudah in the name of Shmuel taught all mitzvos require the brachah to be recited before they are performed.

Tosafos¹ notes that the requirement to recite a brachah before performing the mitzvah presents a difficulty for the mitzvah of lulav. On the one hand one should make the brachah before taking the lulav because once the lulav and esrog have been lifted the mitzvah has been fulfilled². On the other hand, making the brachah while the lulav and esrog are in their packaging is too early to be considered before the mitzvah.

Tosafos offers four suggestions for this quandary. 1) The brachah could be recited while one is holding the lulav but not the esrog. 2) One could hold the lulav and the esrog but one of them should be held upside down until after the brachah. 3) Hold both the lulav and the esrog in their normal fashion but have in mind to not fulfill the mitzvah until after the brachah is recited. 4) Since the mitzvah is not completed until after the shaking of the lulav, one could make the brachah after one has picked them up as long as he did not finish shaking them. Shul-

stantial profit.

In either case, because the rule regarding doing business with Shemitta fruit is relatively limited, being that it does not apply in all cases, the Gemara did not wish to explain that the acquisition of an esrog in the Mishnah was being done in this manner. Rather, the issue boils down to that of keeping Shemitta money out of the hands of an am ha'aretz. ■

chan Aruch³ rules that one should either make the brachah before taking the esrog or one should make the brachah while holding the esrog upside down. Mishnah Berurah⁴ cites the option to hold the species but to have in mind to not fulfill the brachah and notes that the Vilna Gaon held that this was the best practice.

Another related issue is which of the two, the lulav and the esrog, should be lifted first. According to some⁵, one should lift the esrog first and then the lulav since esrog is mentioned first in the Torah. Others⁶ prefer to take the lulav and then the esrog since the brachah mentions the lulav explicitly. ■

1. תוס' לט"ד עובר
2. גמ' לקמן מב מדאגביה נפק ביה
3. אר"ח סי' תרנ"א סע' ה'
4. מ"ב שם ס"ק כ"ה
5. ע' באר היטב שם סק"ח שמביא כן ממג"א סק"ח בשם המטה משה והשל"ה
6. ע' שערי תשובה שם סק"ד וע' בספר ארבעת המינים השלם מילואים לדיני נטילת לולב אות ג' ■

STORIES Off the Daf

Unbending pride

כל המצות כולן מברך עליהן עובר לעשייתן ומאי משמע דהאי עובר לישנא דאקדומי הוא

We find on today's daf the general rule that blessings are to be said before performing mitzvos, and not afterward. The brachah is our expression of gratitude to Hashem for His kindness in giving us the mitzvah. Making a blessing is the natural outgrowth of taking joy and pride in the mitzvos that we do.

Rambam, zt"l, was born in Cordoba, Spain. Before his bar mitzvah, the city was conquered by the "Almohadim," a fanatically religious Moslem sect that believed in proselytizing by the sword and eventually ruled over Spain and North Africa. Rambam's family fled their onslaught and embarked on a long exile, finally finding refuge in Fez, Morocco. Although the Almohadim also controlled this city, in Fez they

allowed Jews to remain without official recognition.

One Sukkos, Rambam was proudly walking with his arba minim to synagogue and his unusually buoyant demeanor attracted the notice of a passing Moslem officer.

"Why are you walking with leaves and branches like a crazy man?" he asked.

Rambam immediately responded, "You could call a person who throws stones crazy, but there is nothing outlandish about fulfilling the Creator's will by taking the four species on Sukkos." With that, Rambam continued on his way.

A passing Moslem overheard his words and chided the officer, "How can you have missed his impudent reference to our own religious practices? He was obviously alluding to our custom of throwing stones in the holy city of Mecca! That infidel ought to be punished!"

The officer was so enraged that he ordered Rambam captured and killed. As soon as the search began, Rambam heard

that he was a wanted man and fled with his family to Eretz Yisrael. From there, they went down to Egypt and settled outside of Cairo, where he became the gadol hador.

Like Rambam, we should be so filled with pride when we go to make our blessing on the arba minim that it is noticeable to any passerby on the street! ■

(Overview...Continued from page 1)

Baraisa and a Mishnah concerning how much shemittah food one person can purchase at one time.

The contradiction is resolved.

The Gemara questions why it is permitted to purchase the lulav from an עמ הארץ if there is a prohibition against giving shemittah money to an עמ הארץ.

The Gemara explains that during the shemittah year since the lulav grew during the sixth year it does not contain sanctity but the esrog is considered a shemittah fruit because its status is determined by when it is picked.

This resolution is challenged. ■