

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) Performing the Mitzvah of Lulav on Shabbos

The Gemara changes an earlier statement and agrees that the Mitzvah of Lulav does not override Shabbos even in Eretz Yisroel.

Because of this new approach, the Gemara offers an alternative resolution to the contradiction between the Mishnah and the Baraisa regarding performing the Mitzvah of Lulav on Shabbos.

### 2) A remembrance of the Beis HaMikdash

Abaye asked Rava why the Mitzvah of Lulav is performed for seven days as a remembrance of the Beis Hamikdash and the Mitzvah of ערבה is only performed for one day.

After Rava failed to explain the reason R' Zevid in the name of Rava explained that the difference is that lulav has a Biblical source for the mitzvah outside of the Beis HaMikdash whereas ערבה has no Biblical source for the mitzvah outside of the Beis HaMikdash.

### 3) The Mitzvah of ערבה

Reish Lakish reports that blemished kohanim can stand between the Ulam and Altar to perform the Mitzvah of ערבה

R' Yochanan challenges this assertion.

R' Yochanan and R' Yehoshua ben Levi dispute whether the Mitzvah of ערבה is an enactment of the Prophets or a custom of the Prophets.

The Gemara demonstrates that R' Yochanan is the one who holds that ערבה is an enactment of the Prophets.

R' Zeira questions whether this is R' Yochanan's opinion when he is quoted as saying that it is Halacha L'Moshe M'Sinai.

R' Avahu explains that the mitzvah is Halacha L'Moshe M'Sinai but when it was forgotten during the exile, it was the Prophets who re-enacted the practice.

R' Ami issues rulings related to performing the Mitzvah of ערבה.

A dispute is recorded whether the Mitzvah of ערבה can be fulfilled with the ערבה from the lulav.

A dispute regarding the minimum amount necessary for the mitzvah is presented.

Two incidents are recorded that indicate that the Mitzvah of ערבה is a custom of the Prophets.

An additional incident related to an exchange between Aivo and R' Elazar bar Tzadok is recorded. This incident revolves around issues of shemittah.

Aivo in the name of R' Elazar bar Tzadok teaches that one should not travel on Erev Shabbos more than three parsas. A second version of this exchange is recorded.

### 4) The Mitzvah of Lulav

The Gemara begins to clarify the Mishnah's statement regarding the Mitzvah of Lulav. ■

## Distinctive INSIGHT

### Making a brachah on a Minhag/Mitzvah D'rabbanan

אתמר: ר' יוחנן ור' יהושע בן לוי, חד אמר ערבה יסוד נביאים וחד אמר ערבה מנהג נביאים

The nature of the Mitzvah of ערבה is subject to a dispute between R' Yochanan and R' Yehoshua ben Levi. One holds that it is based upon the prophets, while the other opinion is that it is a custom. Rashi writes that the difference between these opinions is that we would recite a brachah as we do the mitzvah only if it is based upon the prophets. Rashi explains that we do not pronounce of brachah of וצונו if the mitzvah is only based upon a custom. Tosafos explains that, even according to Rashi, we make a brachah on the second day of Yom Tov, although it is only d'rabbanan, because we do not actually say the word וצונו and the only brachos we make are Kiddush and shehecheyanu.

ר"ן asks against Tosafos, for we do say a brachah of וצונו on the second day of Pesach, when we eat matzah. Therefore, ר"ן explains that the second day of Yom Tov is not a minhag, but it is rather a תקנה קבועה which was established by our fathers. Therefore, even according to Rashi, it is appropriate to say וצונו.

In several places, Rambam refers to the second day of Yom Tov as a מנהג (see Hilchos Yom Tov 1:21, Kiddush Hachodesh

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## REVIEW and Remember

1. What is the source for the mitzvah of ערבה?
2. Why does it matter whether the Mitzvah of ערבה is an enactment of the prophets or a custom of the prophets?
3. What was improper about the way the landowner handled his workers?
4. Why is improper for a person to travel more than three parsas on Erev Shabbos?

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מרת חנה בת ר' דוד, ע"ה רובין  
Mrs. Ann Ruben o.b.m.

# HALACHAH Highlight

## Fulfilling Two Mitzvos With One Action

ואין אדם יוצא ידי חובתו בערבה שבלולב  
A person does not fulfill his obligation with the ערבה that is in the lulav.

The Beis Yosef<sup>1</sup> writes that one who forgot to recite birchas HaTorah before davening may fulfill the obligation with the bracha of Ahavah Rabbah. One must, according to the Yerushalmi, study immediately after davening in order for the brachos to be effective. He questions why additional learning after davening is necessary. Why doesn't Krias Shema, recited immediately after Ahavah Rabbah, count as Torah study? Rav Karo answers that since Krias Shema is recited to accept upon oneself the yoke of heaven rather than as a form of learning, it is, therefore, necessary to learn some Torah after davening. The B'Tzeil HaChochmah<sup>2</sup> further explains the Beis Yosef's answer and writes that if while performing an action one has in mind to fulfill one mitzvah he cannot be credited with another. For example, one is not credited with the mitzvah of blowing shofar while teaching children how to properly blow the shofar<sup>3</sup>. The reason is that one's primary intention is to teach rather than fulfill the mitzvah of shofar and the primary intent prevents him from being credited with the second mitzvah. Therefore, if one reads Krias Shema with the intention to fulfill the mitzvah of Krias Shema one cannot be credited with the mitzvah of Torah study for that same action<sup>4</sup>.

Teshuvos Shaarei Deah<sup>5</sup>, on the other hand, demonstrates from our Gemara that one may not fulfill two mitzvos with one action even if one has explicit intent to do so. The proof lies in the fact that in order to use the aravos of the lulav for hoshanos the Gemara requires that one lift the lulav twice. The fact that the Ge-

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6:14, and Talmud Torah 6:14). This is unlike ר"ן. We need to therefore understand, according to Rambam, why it is appropriate to say וצונו on Yom Tov Sheni.

We must say that Rambam understands the parameters of מנהג differently than Rashi does. In his introduction to סדר זרעים, Rambam explains that the mitzvah of לא תסור—do not deviate from the teachings of the Rabbis of each generation” applies to customs and enactments established by the courts of the Rabbis over the generations. This is also reiterated in Hilchos Mamrim 1:2. Therefore, it is clear that a brachah of וצונו must be recited on Yom Tov Sheni. In fact, we must now explain why no brachah would be said according to the opinion that מנהג נביאים is a ערבה, because, according to Rambam, this should also be considered a genuine, full-fledged halacha, deserving of a brachah.

ד"ן explains that a brachah is only established for a דין that has a status of a mitzvah, and not one that is set only to be and remain a מנהג. Blowing shofar on the second day Rosh Hashana and eating matzah on the second night of Pesach are both called a “mitzvah,” albeit rabbinic. Other practices or traditions which are simply “customs” have no bracha, even though they might be subject to the law of לא תסור. ■

mara did not suggest lifting the lulav once with the intention to fulfill the mitzvah of lulav and the hoshanos indicates that it would not be effective to fulfill two mitzvos with one action. ■

1. בית יוסף או"ח סי' מ"ז ד"ה ואם בא
2. שו"ת בצל החכמה ח"א סי' א'
3. ע' דברי הר"ן ראש השנה לב
4. ע' בשו"ת בצל החכמה הנ"ל דס"ל דאם מכוין בפירוש אפשר לקיים ב' מצוות של שחרית וערבית ■

# STORIES Off the Daf

## The Aravos and prayer

חביט חביט...מנהג נביאים הוא

The midrash writes that the ערבה represents the lips. What, then, does the vigorous beating of the ערבות on the ground signify? It teaches us that through continuous, vigorous, and sincere prayer, anything can be accomplished.

A young girl decided to do teshuvah, but since her parents opposed her, she kept her observance to herself. The parents owned a general store that was open on Shabbos, and one Friday, her parents went away and left her in charge. As soon as they were on the road, she went and set up the store for business, so that at least she wouldn't have to turn on lights on Shabbos itself.

The next morning, she opened shop, sat herself down over her Tehillim, and cried. “Please, Hashem, keep people away today!” For hours, she davened her heart out, and no customer came to disturb her. As the day drew on, the girl realized that if not a single purchase was made her parents would suspect that she hadn't opened the store at all.

“Hashem,” she prayed, “I don't know how to get out of this. But please help me anyway!” She threw herself into her Tehillim again.

During the late afternoon, someone came in and started searching for something specific. He found the item, an inexpensive piece of hardware that happened to be out of stock in other stores, and approached the girl so that he could pay for it. When he asked the price, she responded, “That costs...five hundred shekel.”

“What?” he exclaimed. “You must be

making a mistake! It's only worth a fraction of that!”

“Take it or leave it,” she said, hoping to drive him off.

Because he was in real need of the item, the customer tried to whittle down the price. The girl was obstinate, but he persisted. She asked him to wait until her parents arrived, but he demanded the item right away—even at twice the stated price! Again, she refused, and as they were speaking, Shabbos ended. The girl said ברוך המבדיל and explained her strange behavior.

Saying, “I never go back on my word,” the man paid her his final offer and left. When her parents arrived, the girl showed them the large sum and told them the whole story. They were so amazed that they decided to close the store on Shabbos from then on. Eventually, they became Torah observant in every respect! ■

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