

OVERVIEW of the Daf

1) Identifying the species (cont.)

The Gemara presents the dispute between Abba Shaul and Rabanan regarding the origin of the obligation to take an ערבה in the Beis HaMikdash.

A Baraisa infers from the words ערבי נחל that the צפצפה—a willow that grows on mountains—is invalid.

Two versions of a related conversation between Abaye, R' Zeira and R' Avahu is recorded.

A Baraisa identifies the characteristics that distinguish the צפצפה from a valid ערבה.

R' Chisda points out three objects that experienced a change in name following the destruction of the Beis HaMikdash. The practical difference for each change is explained.

Abaye and Rava bar Yosef add additional examples and their practical difference.

2) **MISHNAH:** The Mishnah presents a discussion regarding the number of branches which are needed for the mitzvah and how many, if any, of the הדס branches may be clipped.

3) The dispute concerning the number of branches

A Baraisa elaborates on the dispute regarding the number of branches which are needed for the mitzvah and how many branches, if any, may be clipped.

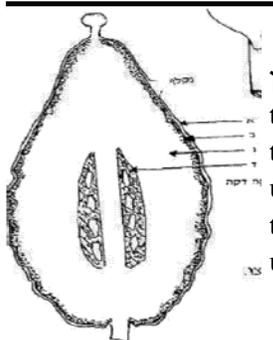
Biraah in the name of R' Ami clarifies that R' Yishmael changed his position. Initially he held that three הדסים are required, but he later concluded that only one is necessary—but that one must be intact.

R' Yehudah in the name of Shmuel ruled like R' Tarfon that a clipped הדס is valid.

The Gemara relates how Shmuel used the opinion of R' Tarfon to keep the price of הדסים down.

4) **MISHNAH:** The halachos of the אתרוג are presented. ■

Daf DIAGRAM



נקלף

ר"ן explains that a "peeled esrog" refers to where the layer which is somewhat tart is peeled. שער הציון (#27) understands that this is the slightly thicker skin (ב), whereas Chazon Ish understands that this refers to ג.

Distinctive INSIGHT

The most lenient opinion regarding הדסים

ולידרש להו כר' עקיבא דמיקל טפי

The Mishnah features a מחלוקת regarding the הדסים. Rabbi Yishmael rules that we must take three branches, but two of them may be clipped. Rabbi Tarfon allows all three to be clipped. Rabbi Akiva requires only one הדס.

Shmuel warned the merchants who sold הדסים not to overcharge the people, for if they would demand exorbitant prices, he said he would issue a public ruling that the halachah follows Rabbi Tarfon, thus allowing the people to easily collect broken branches, and leaving the merchants without business. The Gemara points out that this would be a condition even more lenient than that of Rabbi Akiva, who requires only one branch, but that one had to be unbroken. Although according to Rabbi Tarfon each person needed three הדס branches for their lulav, but being that they could all be broken would make them very easy to find.

The opinion of בה"ג (651:12) is that if someone takes the four species for Sukkos one after the other, and not together as prescribed, he has fulfilled his obligation. חלקת יואב (O.C. 31) notes that even according to בה"ג when the person takes the הדסים, he must take all three at once, and the mitzvah is not valid if the three branches of the הדסים (or the two ערבות) are taken one after the other. For if בה"ג would recognize even this as valid, in our Gemara, Shmuel would have told the merchants that he would have ruled that the people would need just one הדס, and that it be lifted up three times. It must be, therefore, that when the Torah commands to take a certain number of branches of a species, they must be taken all at once.

Mikra'ei Kodesh deflects this proof. He explains that even according to בה"ג taking the מינים one after the other is only valid when all the מינים are all in front of him as he begins. This is why Shmuel issued the warning he did. ■

REVIEW and Remember

1. Why did Hashem want us to be like aravos?

2. Why is it significant that certain items had their name change after the destruction of the Beis HaMikdash?

3. How do we know that the esrog is not bound together with the other species?

4. What did Shmuel do to control the price of hadasim?

HALACHAH Highlight

Holding the esrog with the lulav

אמר לו ר' אליעזר יכול יהא אתרוג עמהן באגודה אחת... והלא לא נאמר אלא כפות

R' Eliezer said to him, I might think that the esrog should be with them [the other species] in one bundle etc. the Torah writes כפות [without a "ו" to indicate that the lulav is separate from the esrog mentioned earlier in the pasuk]

Rav Yosef Karo¹ notes that neither the Gemara nor earlier Poskim explain whether or not it is necessary to hold the esrog together with the lulav during the waving of the four species. Rabbeinu Menachem Rikanti² writes explicitly that the esrog must be next to the lulav during the waving of the species. The foundation for this ruling was a dream he had one year on the first night of Sukkos. The message of the dream was that separating the esrog from the other species is the equivalent of separating the last "ה" from the first three letters of Hashem's name.

Rav Moshe Ibn Chaviv³ cites our Gemara as proof to Rabbeinu Rikanti's ruling. R' Eliezer, based on a teaching

of R' Akiva, entertained the possibility that the esrog should be bundled together with the other species. The reason this is not required is that the Torah does not link the esrog and the lulav with a "ו" the way hadasim and aravos are linked to the lulav. This indicates that the esrog is not bundled with the other species. The only limitation, however, is that the esrog is not bundled with the other species. However, the esrog should still be held together with the other species.

Teshuvos Peulas Tzadik⁴ writes that one should try to hold all the species in both hands. The Gemara relates that the reason the lulav is taken in the right hand is that it contains three mitzvos rather than one. This shows that there is an importance to hold the species in the right hand, and the lulav takes precedence because it contains more mitzvos. If, however, all the species could be held in both hands together it would constitute a better fulfillment of the mitzvah. ■

1. בית יוסף או"ח סי' תרכ"א ד"ה אם צריך
2. פירוש הריקאנטי לפרשת אמור ד"ה ולקחתם וע"ע בשלה"ק מס' סוכה פרק נר מצוה אות יד שכתב דהמזלזל בזה עתיד ליתן את הדין
3. כפות תמרים על סוגייתנו
4. שו"ת פעולת צדיק ח"ב סי' פ' ■

STORIES Off the Daf

The color of hypocrisy

ואיזהו צפצפה ערבה קנה שלה אדום ועלה שלה משוך ופיה חלק צפצפה קנה שלה לבן ועלה שלה עגול ופיה דומה למגל

On today's daf, we find a listing of features that distinguish the kosher ערבה from the invalid צפצפה. One of these traits is color. While the true ערבה has a red stem, the צפצפה has a stem that is white. Rav Moshe Feinstein, zt"l, explains that since the willow represents a person devoid of Torah and mitzvos, the redness of its stem symbolizes one of his main redeeming qualities: an honest awareness of the impropriety

of his ways. In that sense, the "redness" of sin is actually a positive sign, since it proves that at least the person knows the difference between right and wrong. The צפצפה, on the other hand, represents a person who lives in denial. All the bad he does, and all the good that he fails to do, is all "white" as far as he is concerned. Such a person is very far from repentance and repair.

Once, one of the followers of Rebbe Nachman of Breslov, zt"l, asked whether trying to cover up one's sins isn't really a kind of hypocrisy. He received an interesting response:

"There is a common saying, 'If a person is going to eat חזיר, he should at least let the grease run freely down his beard.' This is meant

to say that he should not add hypocrisy to his sins. But I say, 'If a person is going to do such a thing, he should at the very least wipe the grease off of his beard! Let him show a little shame!'

An Israeli ba'al teshuvah was once asked what had inspired him to turn away from the lifestyle of the Shomer HaTzair kibbutz on which he was raised. He said, "I heard Rebbe Nachman's saying about 'wiping the grease off of one's beard' and took it to heart. I didn't stop sinning right away, but I did stop flaunting my sins. And it ultimately changed my life completely!" ■

