

OVERVIEW of the Daf

1) The mitzvah of lulav

The Gemara finishes clarifying the Mishnah's statement regarding the mitzvah of lulav.

Rachva, in the name of R' Yehudah, describes the arrangement of the benches in the Beis HaMikdash.

2) **MISHNAH:** An elaborate description of the aravah ceremony is recorded.

3) The place from which the aravah was taken

A Baraisa teaches that the place from which the aravah was taken was exempt from taxes.

The Gemara explains why the Tanna of our Mishnah refers to the place as מוצא.

4) The aravah branches

A Baraisa describes the aravah branches.

Mereimar in the name of Mar Zutra infers from the Baraisa that the aravah was placed on the foundation of the Altar.

R' Avahu cites a pasuk that indicates that the aravah should extend higher than the Altar.

R' Avahu cites the same pasuk to teach the value of performing the mitzvah of lulav and hadas.

5) R' Yirmiyah in the name of R' Shimon ben Yochai

R' Yirmiyah in the name of R' Shimon ben Yochai derives another lesson from the same pasuk.

The Gemara proceeds to cite other teachings from R' Yirmiyah in the name of R' Shimon ben Yochai.

6) Clarifying R' Eliezer's opinion

The Gemara asks how, according to R' Eliezer, they could juxtapose God's name with the Altar when a Baraisa teaches that it is prohibited to do that.

R' Eliezer's intent is clarified to resolve the challenge.

7) Clarifying R' Yochanan ben Berokah's opinion

R' Huna cites a source for R' Yochanan ben Berokah's requirement to take one lulav for the mitzvah of lulav and a second for the Altar, and why Rabanan disagree.

R' Levi offers an alternative source for R' Yochanan ben Berokah's ruling.

8) The Brachos on lulav and sukkah

Different opinions are recorded regarding whether the brachos on lulav and sukkah are recited for one day or seven days.

The conclusion is that the brachos for both mitzvos are recited for seven days. ■

Distinctive INSIGHT

Holding the ארבע מינים oriented the way they grew

א"ר ירמיה בשם רשב"י: כל המצוות כולן אין אדם יוצא בהן אלא דרך גדילתן שנאמר עצי שטים עומדים

The Gemara teaches that all mitzvos should be fulfilled with the mitzvah item positioned in the direction it grew. The Tur (O.C. 630) writes that some opinions state that if one uses branches to make the walls of his sukkah, they should be oriented according to the way they grow. This means that the part which grew connected to the ground should be at the bottom. The Tur, however, disagrees, and he explains that the walls of a sukkah can be made out of any material, and not necessarily from one which grows naturally. Therefore, he writes that this rule of positioning wooden walls upright, as they grew, does not apply. One might ask, notes the מהר"ח, that סכך, which must be a natural material, is not placed upright as it grew. Yet this is not a problem, because as סכך is laid horizontal along the roof of the sukkah, it actually adopts a position it has as it grows. Leaves often lay flat and hang perpendicular to the stem or trunk of the plant. The only time דרך גדילתן is a problem is if the סכך would be completely reversed in direction from how it grew, and this is not the case. In the case of a lulav or esrog the mitzvah would not be fulfilled only when it is held completely upside down. It should be noted, however, that if the lulav is held sideways, there is actually a dispute between מטה משה who disqualifies it, and דרכי משה who permits it according to the argument which was mentioned. See משנה ברורה (652:2, #16) and שער הציון ס"ק י"ט.

ספר המנהיג cites the ספר ביכורי יעקב who writes that a person is mistaken if he holds an esrog with its עוקץ (stem) facing up, thinking that this is the way it grows as it hangs on the tree. The esrog begins with the stem facing down, and the fruit only hangs down with the stem on top later, when it becomes heavier.

A question is advanced about people in Europe who use a lulav or an esrog grown in Australia. When it is held by a person in Europe, it is actually being held reverse of the direction in which it grew, because Australia is on the opposite side of the globe. Nevertheless, the correct way to hold the ארבע מינים is with the stem or the bottom of the branch facing the ground, and this is the proper fulfillment of דרך גדילתן no matter where a person is situated on Earth. ■

HALACHAH Highlight

Do mourners encircle the Bimah for Hoshanos and on Simchas Torah?

תקעו והריעו ותקעו—משום שמחה (תוס' ד"ה תקעו)

[The kohanim would blow] a tekiah, a teruah and a tekiah.

Rav Yosef Karo¹ cites the Kol Bo who writes that in some communities one who becomes a mourner² on Yom Tov does not walk around the bimah during Hoshanos. This is cited as halachah by Rav Moshe Isserles³. Rav Karo, however, questions the rationale for this custom. Why should the mourners be denied the mitzvah of walking around the bimah⁴?

The Vilna Gaon⁵ explains the Ashkenazi custom based on Tosafos' comment in our Gemara. Tosafos⁶ writes that the reason for the blowing of the shofar during the Water Drawing ceremony was an expression of joy and happiness. Furthermore, submits the Vilna Gaon, the shofar was sounded while the kohanim encircled the Altar, not when the aravah was stood next to the Altar. Therefore, the custom developed for mourners not to participate in Hoshanos since it is incongruent for a mourner to participate in a ceremony that involves such joy.

An extension of this question relates to the Hakafof of Simchas Torah. Rav Yaakov Breish⁷ was asked whether it is appropriate for mourners to dance around the bimah on Simchas Torah. The one who presented the question thought to permit mourners to participate in hakafof because not participating would constitute a public display of mourning, which is prohibited on Yom Tov. Rav Breish disagreed and ruled that a mourner may not dance around the bimah. One reason is that if mourners do not participate in Hoshanos, which is a more

REVIEW and Remember

1. What was said when they finished circling the Altar on the seventh day?

2. How do we know the aravah was placed on the foundation of the Altar?

3. What are the different categories of people who greet the Divine Presence?

4. What is the rationale to recite the brachah on lulav and sukkah for all seven days?

ancient custom, they certainly should not participate in Hakafof which is a more recent custom. Furthermore, it is a more obvious expression of mourning for a person with a lulav and esrog to not participate in Hoshanos than it is to not dance on Simchas Torah since there are many people who do not participate. Therefore, since Poskim prohibit a mourner from participating in Hoshanos they would certainly prohibit a mourner from participating in Hakafof. ■

1. בית יוסף או"ח סי' תר"ס
2. בב"י מיירי במי שנעשה אבל בסוכות עצמה אבל ע' בשו"ת אג"מ יר"ד ח"ד סי' ס"א דמוסיף מי שאבל על שאר קרובים
3. רמ"א או"ח סי' תר"ס ע' ב'
4. ע' כה"ח שם ס"ק י"ז
5. ביאור הגר"א על הרמ"א הנ"ל
6. תוס' ד"ה תקעו
7. שו"ת חלקת יעקב או"ח סי' רכ"ו ■

STORIES Off the Daf

Power in numbers

א"ר ירמיה משום רשב"י יכול אני ליפטור את כל העולם כולו מן הדין מיום שנבראתי עד עתה

Once, Rav Chaim Shmuelevitz, zt"l, discussed the vital importance of learning with a study partner.

He said, "We see from Sukkah 45b the vast difference between two learning together and the same two learning separately. Rabbi Shimon bar Yochai says that he alone can take on the judgment of the world from the time he was born until that day. But he and his son Elazar

could clear the world of the judgments against it from the beginning of creation!"

"At first glance this seems difficult. Rabbi Shimon himself can only protect the world for a few dozen years, but with his son the tally goes up to a few thousand? We do not find anywhere that Rav Elazar was greater than his father. We see from here the exponential value of learning with a chavrusah. Furthermore, if Yotam the son of Uziyahu would be with them, they would be able to protect the world against judgment from beginning of creation until the end of time. See how much greater learning with a group is compared to the power of two study partners who are learning in isolation!"

A certain young bochur in an Israeli Yeshiva decided to learn alone. Although his teachers all considered this a bad idea, he was adamant and could not be persuaded to follow the path taken by all the other bochurim in his yeshiva. His Rosh Yeshiva took the unusually inflexible boy to Rav Shlomo Zalman Auerbach, zt"l. Perhaps the gadol could find a way to prevail upon the boy to learn with a chavrusah.

After being appraised of the situation, Rav Shlomo Zalman, zt"l, rebuked the young man. "Why won't you learn with a study partner? Who do you think you are anyway—the Gaon of Vilna?"

Naturally, the bochur finally listened to reason and started learning with a chavrusah. ■

